A PRACTICAL ESSAY OF THE CONTEMPT OF THE WORLD.

By *WILLIAM NICHOLLS*, D.D.

Revised and Enlarged by the Author, Together with the Additions of several Divine Poems.

To which is Prefixed a Preface to the Deists, and Vicious Libertines of the Age.

Sperne Voluptates: Nocet empta Dolore Voluptas, Hor. Ep. I.

Πᾶς δ' ὀδυνηρὸς βίος Ἀνθρώπων.
Εὐῆς ἔστι Πόνων ἀνάπαυσις. Eurip. Hippolytus.

LONDON: Printed by S. Bridge, for Francis Saunders, at the *Blue Anchor* in the *New Exchange*, MDCXCVIII.

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To the Right Honourable, Sir John Trevor, *Master of the* Rolls.

Honoured Sir,

IT is now ſome Years ſince I preſumed to beg your Patronage to this little Book, in its firſt Dreſs, not long after you were pleaſed to be a very kind Patron to my ſelf, in beſtowing a conſiderable Preferment upon me, and that in ſo Obliging and Generous a Manner, as will not only for ever Command my Duty and Thankfulneſs to you, but, if it did not Reflect too great an Honour upon my ſelf to relate the Circumſtances of it, would ſerve to Silence the Clamours of your Adverſaries. Now, Sir, I pray you to Accept this ſmall

Offer again, as a Tribute of the Sincere Love and Gratitude I bear towards you; and if you, or any others, shall receive any Spiritual Advantage by this Treatise, I shall praise God heartily for the same, and esteem it as an ample Reward of the Pains of

Sir,

Your most Obliged, and

Ever Faithful Servant,

Will. Nicholls.

PRE-

PREFACE
TO THE
DEISTS
AND
Vicious Libertines
Of the AGE.

Gentlemen,

I *Having been Engaged in Writing ſome Papers againſt your Principles, I now beg leave to recommend this little Treatiſe to your Conſideration and Practice. And if I could perſuade you Sincerely to perform thoſe excellent Moral Duties which are here urged, I little doubt but that by God's Grace, I ſhould eaſily bring you to a ſtedfaſt Belief of that Holy Inſtitution of Jeſus Chriſt, which*

does above all others most Effectually Teach them. The Reason why you do not own our Lord Jesus Christ, and his Gospel, is, because you are resolved to lead Unchristian Lives, and choose rather to part with your Religion than your Vices. I do not lay this Charge upon all of your Persuasion, for possibly there may be among you some Men of Sobriety and Morals, whom I may not have heard of. But from that little Acquaintance I have chanced to have with those of this Way, and upon the best Information I could get of them, I find generally they are Persons of very loose Lives, and who take no care to discharge the ordinary Duties of Morality. I see they are the most part abandoned to Lust and Intemperance, and live a Life of Roaring and Noise, or else at the best have some more secret Vices they will not part with, or however it is easie to observe, That none of them do lead Lives of strict and vigilant Piety. Now what should be the reason that these Men, of all others in the Nation, should only talk against Revealed Religion, and the Gospel Dispensation? The Learned and Sober Gentlemen of the Nation, have the greatest Veneration for Christianity, and endeavour to conform their Lives to its most excellent Precepts; now these are the Men that are of the greatest Compass of Thought, and Application of Mind, and all

other

other ways best Qualified to detect the Cheat of Christianity, if there were any in it. But these, after having Examined the Grounds of the Gospel, do acquiesce in it, and Practice it; and Christianity is opposed, for the most part, only by some Unthinking Debauchees, that are so far from Examining the Truth of Christianity, that they hardly hear any thing of it, but what is Prophanely said against it in Play-Houses and Taverns. Now if something was not the matter more than ordinary, why should not you shew as much Respect to the Christian Religion, as those wise and sober Gentlemen? They Understand, and Read and Think as well as you, only they are not so Vicious. The true Reason is, you cannot endure to own the Truth of a Religion which is so wholly contrary to your wicked Lives, and have no Patience with your selves when you consider how repugnant your Practice is to those Principles; you find Conscience rings loud Peals in your Ears when those Rules are violated, and that you cannot enjoy any Satisfaction in your Vices, till you can subdue the Checks which are given you from the Belief of that Religion you have been Educated in. This makes you eager to embrace every thing which is said against the Authority of it, and take up with any little Cavil which you think may destroy its Credit; this sets you upon Railing against the Ministry,

Ridiculing and Burlesquing of Scripture, and Advancing against the Reasonableness of Christianity, only some Mutpert Drollery, which any witty Man might do, and no wise Man would. But pray, Gentlemen, consider what a Cheat you put upon your Selves in this! Tho you should disprove the Belief of Christianity out of your Minds, what will you get by it? Your Natural Religion will not suffer you to be quiet in the enjoyment of those Sins you are so unwilling to part with, and your own Reason will be always upbraiding you for committing such unreasonable Vices. So that if bare Natural Religion were Established in lieu of Christianity, you would have the same Exceptions against it, and be as uneasie under it. But alas! this Natural Religion you pretend to, is only a mock show, and all that is real in it, is to be found among Pious Christians. I appeal to you, if you think your Party are Sincere Practicers of Natural Religion. What think you, have they a steady reliance upon God's Providence? Do they hope for his Blessings, or beg his Assistance? Doe they frequently, or at all, Pray to God for his Grace or Favour, for his Mercy or Pardon? Do you bestow any time in Reading good Practical Books, to instruct you, and put you in mind of your Duty to God and your Neighbour? I am afraid, poor Gentlemen! you do very little of all this; and therefore

fore why do you stickle so much for Natural Religion against Christianity, when you Practice both alike? Do but once sincerely Practice that Natural Religion you so much pretend to, and you will easily be brought up to Christianity. Study but the Morality of the Gospel, and as you find its Rules agreeable to Reason, practice them, and this will make you be all, that you pretend to from Natural Religion, (i. e.) Good and Sober Men; and when you are gone thus far, I am perswaded you will fall into the rest of Christianity on course. Let me desire of you sometimes to read Morality in Christian Books, and be not prejudiced against them by the ill Names you give them, when you call all that is contained in them Pulpit-Stuff and Cant. There is a great deal of good Reasoning in such a Practical Book as The Whole Duty of Man, or Dr. Hammond's Practical Catechism, or the like, and urged with as much force, and more feelingly to the Conscience, than any Chapter of Seneca or Plutarch. The Texts of Scripture which you will frequently meet with will not at all spoil the Moral Arguments, and if you will allow these only Human Authority, they will altogether prove as much as forms out of Prophane Authors. But alas! what is your Morality, which you make such a noise about? It is for the most part Capping a few Sentences, it may be, out of Horace, which he

he now and then says in a grave Mood; when 'tis plain your Lives are more influenced, and you are better pleased with his lewd Dalliances with his Lydia's *and* Cloe's. *Read but constantly in your Bibles, and in other good Books, and Pray to God for his Assisting Grace, and see if you are not in a little while better Men, than by the Methods you take. I cannot flatter my self that this little* Practical Treatise *will do you more good than others in our own Tongue which are better wrote; but if you will give your selves the trouble of Reading it, I dare say you will not be the worse for it. I have chose to write in a way some-what different from the usual Practical Books, and more agreeable, it may be, to the humour of this present Age; and perhaps you will not like it the worse for that. God Almighty, whose* Holy Spirit, like the wind, bloweth where it listeth, *may convey his Grace to you by so mean an Instrument as my self; and our blessed Redeemer is not wanting to Intercede at God's Throne for his most Malicious Opposers: Endeavour therefore Sincerely to leave off your Vices, and to become good Men; search after the Truth with all Diligence and Application; enquire into the Foundations of the Christian Religion with a docible Mind, and not out of a Captious Humour; and Pray heartily to God to assist you in your Endeavours, and to give you a Believing Heart; and when you have*

done

done all this, and do not receive a competent Satisfaction in this Matter, it is time enough then to say, There is not so much Certainty in Christianity as is pretended: but when your Lives shew that 'tis your Interest to disbelieve this Religion, and you will be Disputing against the Grounds of our Faith, without giving your selves the trouble to Examine them; this I must needs say is a great Confutation of the Justice of your Cause, and does very much Reflect upon that good Sense *and* good Breeding, *which most of you, in other Matters, strive to Excel in.*

W. N.

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ERRATA.

Page 17. line 22. read. *and should*, p. 36. l. 13. r. *find few*, p. 89. l. 11. r. *an estimulant humour*, p. 164. l. 18. r. by the word *βαναθέω*, p. 208. l. 9. r. *Exprobrations*, p. 269. l. 5. r. *capable to be ow.*

O F

OF THE CONTEMPT OF THE WORLD.

The Introduction.

I Am apt to think that this will be thought by many but an odd sort of an Undertaking, to Write a Book of the *Contempt* of that which the generality of Mankind does so much *admire*. Some may take it for a Freakish Paradox, like the Encomiums of *Nero*, the Praise of Folly, and the Panegyricks upon Flies or Fleas. Others may imagine that the Author is either sour'd by some Disappointment, or got into a moody Fit of Melancholy, and so has chose to give vent to his Passion or his Spleen this way. But let the Reader be assured, that there is nothing of all this in the Matter, for

the Treatise was wrote upon very Sedate Thoughts, and is Published with an Honest Design to do Good. The Author is not insensible how great a Court most Men pay to that *World* which he would have them despise. He has not been an unobserving Spectator how eager Men are in the pursuit of Riches, and Honours, and Sensual Enjoyments; how they lay out their Thoughts and Pains in the Attainment of these, and are often at the Expence not only of their Time, but their Salvation likewise, to Purchase them, And upon this Consideration he thought it not amiss, to spend a few Hours in Composing this little Book, that he might thereby bring those into whose Hands it might fall to more Serious Thoughts than they are used to entertain; and that he might the better imprint the Pious Truths and Considerations thereof upon his own Mind. Neither would he by this persuade Men to abandon the World, and run out of it into Caves and Cells, but would have them wean themselves as much as ever they can from it, so that the Pleasures of this World might not hinder their Attainment of the Joys of the other. In short, here is no pretence to make out, that the World in it self is a Contemptible Thing, which is far otherwise, it being

the

the noble Work of an Infinite Wiſdom, but that all the Pleaſures which Men can receive from it, are very Poor and Contemptible Things, if compared with our Eternal Happineſs; and as far as they become inconſiſtent with that ought to be deſpiſed.

Now all that will be ſaid upon this Subject is reduced to theſe following Heads.

I. Is ſhewn what is meant by a Contempt of the World.

II. Some Miſtakes about it are Rectified.

III. The Particulars are ſhewn wherein the Contempt of the World conſiſts.

IV. The Reaſons are given which we have to endeavour after it.

CHAP. I.

What is meant by the Contempt of the World.

NOW by Contemning the World, I do not mean any ſowre diſliking every thing about us, nor a haughty diſreſpect and undervaluing of God's Creatures, and thinking none of them good enough for us,

but such an indifferency to every thing which relates only to this Life, such as Wit, Learning, Beauty, Honour, Riches, &c. *as shews that we chiefly value the things of the other World, and only take up with these as a comfortable Subsistence and Bait, as we are going on forward in our Journey to Heaven.* Now this is not a Virtue purely Moral, and which we might have come to the knowledge of by the Light of Nature without Revelation; for certainly we Christians are more obliged to contemn the World than the Heathens were, who knew of no other World than this. They indeed were obliged to use the good things of this World agreeably to the Rules of Temperance and Sobriety, so as not to make themselves, by the Enjoyment of them, Sots and Beasts. But it could never be expected that they, who had no Revelation of another Life after this, should be so perfectly listless and indifferent to this Worlds Pleasures, as those who expect Pleasures of another sort at God's *Right Hand for evermore.* They were not assured of another Life after this, till God *brought Life and Immortality to light through the Gospel*; and therefore they might very well Husband this Lifes Goods to the best advantage, and to set a greater value upon them than we ought in reason to do; but 'tis our Duty to

be very eaſily ſatisfied with any ſmall Portion God is pleaſed to give us of them; not eagerly to wiſh to get them, nor to over-rate them when we have them, but to look upon them very ſmall and inconſiderable in compariſon with the Happineſs of the other World, and to be ready to part with the deareſt of them, when they come in competition with the means of attaining that. This is a Duty which the Holy Scripture does in very many places inculcate, as well in the Old Teſtament as in the New. The Holy Patriarch is ſo far from Idolizing the good Things of this World, that though God had bleſſed him with Flocks and Herds, *&c.* yet he complains, that *few and evil had been the days of his Pilgrimage*, Gen. 47. 9. Thus the Pſalmiſt bids us, *not to truſt in oppreſſion, and if riches increaſe, not to ſet our heart upon them*, Pſal. 62. 10. And Holy *Job* maintains his Integrity, becauſe *he had not made Gold his hope, nor ſaid to fine Gold thou art my confidence*, Job 31. 24. But the New Teſtament is full of Inſtructions and Exhortations to this Virtue. Our Saviour tells us, *If any man come to me, and hate not his Father and Mother, and Wife and Children, and Brethren, and Siſters, yea, and his own Life alſo, he cannot be my Diſciple*, Luk. 14. 25. So again, He delivers a whole Diſcourſe; *Luk.* 12. upon this Sub-

ject, and particularly commands us *not to seek what we shall eat, or what we shall drink*, &c. *but rather to seek the Kingdom of Heaven, and all these things shall be added unto us.* So the Apostle, 1 *Cor.* 8. 31. bids us *use the World as not abusing it.* And he tells us, *God forbid that he should glory, save only in the Cross of our Lord Jesus, by whom the World is Crucified unto him, and He unto the World*, Gal. 6. 14. So *Col.* 3. 1, & 2. He exhorts us to *seek those things that are above*, and *to set our affections on things above, and not on things below.* And so, *Phil.* 3. 8. He *counts all things loss for the excellency of the knowledge of Christ Jesus our Lord, for whom* he *had* suffered *the loss of all things, and* did *count* them *but Dung, that he might be with Christ.* St. *John* likewise commands us not *to love the World, neither the things that are in the World. If any man love the World, the love of the Father is not in him*, 1 Joh. 2. 15. And St. *James* informs us, That *the friendship of the World is enmity with God, whosoever therefore will be the friend of the World is the enemy of God*, Jam. 4. 4. This is sufficient to shew that the whole tenor of the Gospel does recommend to us a Contempt of Worldly things, that is *a Relative Contempt of them*, in comparison of our Eternal Happiness; and does withal inform us, what is meant by such a Contempt of the World.

CHAP.

CHAP. II.

Of the uſual Miſtakes concerning the Contempt of the World.

EVery Chriſtian is perſuaded that the things of this World are to be deſpiſed, but every one is not convinced in what manner he is to do it; a great many will be following their own Method, rather than thoſe of the Goſpel, and are for Contemning the World after their way. Now the miſtakes which ariſe upon this Account may be Reduced to theſe Seven Particulars.

I. In thinking a Contempt of the World doth conſiſt, *In putting ill Names upon Things, and giving them odious Repreſentations.*

II. *In Cenſuring the Innocent Actions of others.*

III. *In miſtaking the Effects of ill Nature for it.*

IV. *In taking the Peeviſhneſs of Old Age for it.*

V. *In miſtaking that Averſion to Worldly Things, ariſing from Sickneſs, for the ſame.*

VI. *Or that which ariſes from Diſcontent.*

VII. *In taking a voluntary Retirement from the World to be it.*

The Firſt Miſtake is,

Miſtake in miſcalling things indifferent.

I. *To think a Contempt of the World, does conſiſt in putting ill Names upon the good things of the World, and giving them odious Repreſentations,* This may be indeed out of a Pious deſign, to make Men the more out of Love with them; but then it is oftentimes in contradiction to Truth, and to the diſparagement of God's Creation. And thus they do that call *Beauty* nothing elſe but a Painted Sepulchre, or Corruption adorned, to be like the Apples of *Sodom*, Beautiful without, and nothing but Duſt within; That call *Honour* nothing but the breath of the Multitude, a Popular Wind; and the like. So others call the *Riches* of the World, *Gold and Silver*, &c. a little ſhining Dirt, a little beautiful Earth, nothing better than the reſt, but only in the Opinion of Covetous Mad-men; and account great Poſſeſſions to be but the lucky hit of a few Fools that are Chanced to be Born to them; that ſerve to no purpoſe but to make themſelves uneaſie under them, and other People to Gape after them. Or others, That eſteem

Mens

Mens Natural Abilities, their quickneſs of Parts, and ſtrength of Reaſon, to be but a little flaſh of Thought, to entertain Wiſe People, and to perplex Silly ones. Now 'tis an eaſie thing for Men of good Parts, and a keen Temper, to Rally upon, and to Undervalue any thing; Nay, Dulneſs, with ill Nature, or Diſcontent, will produce the ſame effect. Of Ancient Time, the Cynick Philoſophers were remarkable for this, who were wont to Snarle at every thing that did not Suit with their Crabbed Inſtitution, to take every thing by the worſt handle, and to invent tart Sayings upon the beſt things, to make them look ridiculous. Hence they got the Name of Cynicks, or the Sect of Dogs. And we have too, in our time, many People that think they ſhew themſelves good Chriſtians, if they can get but a little of this Cant in their Mouths, and talk o'er ſome poor ſilly Declamation in diſparagement of thoſe things, which God has made purpoſely to be admired. For certainly, a Beauteous Perſonage is a great Bleſſing, unleſs abuſed to evil purpoſes. Thus it was beſtow'd as a Bleſſing upon the Patriarchs, *Abraham*, *Iſaac* and *Jacob* to have Beautiful Wives, *Gen.* 20. 2. *Gen.* 24. 16. *Gen.* 29. 27. And it was one of the Comforts of *Job* after his Calamities, that *there were no Women found*

ſo

so fair as the Daughters of Job, *Job* 42. 15. And the Psalmist Prays it as a Blessing upon his People, *that their Daughters may be Beauteous as the polished corners of the Temple*, Psal. 144. 12. Nay, God himself, who does usually illustrate his own Perfections by the resemblance of some Perfection we find in humane Nature, does frequently express his Glory by the Name of Beauty, *Job* 40. 10. *Psal.* 27. 4. *Isa.* 4. 2. So likewise, 1 *Chron.* 29. 12. Riches and Honour are said to be bestowed by God. *Both Riches and Honour come of Thee, and Thou reignest over all.* So *Job*, 1. 10. *Job's substance increased in the land, because God blessed the work of his hands.* And God promises to the good Man *that feareth the Lord*, that *wealth and riches shall be in his house*, Psal. 112. 3. So Wisdom is said to come from God, *Job* 28. 20. The Psalmist begs of God to *teach him to know wisdom*, Psal. 51. 6. And the wise Man, *Eccl.* 2. 26. tells us, that *God giveth to a man wisdom.* Now to go about to undervalue and to vilifie those things which God has design'd for Blessings and Benefits, must be so far from being our Duty, that it must be a very great fault, or at least a very dangerous mistake: for generally this Custom does proceed from a malicious, or invidious temper, when men are sowred with Discontent or Envy; they do

do not find fault with these things because they are blame-worthy, but because they themselves do not possess them. But however, let them do it out of what design they will, the Actions can never be Justifiable, not only because they by that undervalue some of God's choicest Blessings, but because they hinder Mens Gratitude, which they ought to pay to God, for such Favours received. For if Beauty, and Wealth and Honour be such contemptible things, that are rather Plagues than Blessings; To what purpose should we thank God for that which we are ne'er the better for his bestowing? Thus we see, under the Notion of *Advancing* Religion, some Men destroy the best Part of all Religion, a *Thankfulness for God's Mercies.*

II. 'Tis a mistake to think, *That a Contempt of the World doth consist in censuring the Actions of others which they do not approve of, though in themselves they are unblameable.* 'Tis observable, that Persons who are addicted to such a way of Living, or accustomed to such kind of Talk, Company, Garb or Diversion, are so prejudiced against any thing else that is different from it, as to take it for little less than Prophane and Unchristian. Thus Phlegmatick and Melancholly Persons, that

In Censuring what they do not like.

that moſtly ſort out to themſelves Acquaintance of their own Spleen, they fancy that the Merry and Debonair do exceed the Rules of all Sobriety; that they are not ſerious enough to be Chriſtians; that none are fit to be Saved, but only ſuch as are fit to be Cloiſter'd. There are ſeveral in the World, that are never well, but when they are declaiming againſt the Pride of the Age, and the Fantaſticalneſs, and Vanity of our Modern Faſhions; and yet take as much Pride themſelves in keeping up to an old antiquated Dreſs, which has hardly been in Uſe this Century. I have known a Gentleman, who has thought he has ſhown a wonderful Contempt of the World, by talking againſt Drinking, and has Condemned ſome which he never knew Guilty of any Exceſs that way, only for miſ-ſpending their Time, and waſting the Creature, and yet the ſame Perſon has Hunted all the Week, and ſpent more in Horſe-fleſh in a Month, than the others have ſpent in Wine in a Year. I have known another, that would make a Conſcience of Loſing Two Pence at Cards, whileſt he was Playing of a Guinea at Bowls. I have ſeen others, who have Condemned all manner of common Exerciſes and Diverſions, and yet have ſpent a great deal more Time in Riding, or Walking, or Santering about; And

yet

yet in the mean time they Fancy this is Living in a Contempt of the World, and that they muſt needs ſet their *Affections on things above*, when they paſs ſuch a ſevere Cenſure *on things below*. But ſuch Perſons ſhould do well to conſider, that the Goodneſs or Illneſs of ſuch Actions, does not depend upon their Averſion to them, but upon their Agreement or Diſagreement to God's Commands, and the Occaſion of Sin, which may probably follow upon them. Thus, to be *Merry* and *Pleaſant*, is no more ſinful, than to be *Serious* and *Thoughtful*, and one argues an ill Man no more than the other. Certainly, God did not make Religion only for the Phlegmatick and Melancholy, for down-looks and diſtorted Countenances; as if it were the Mark of a Saint to look ſad and ghaſtly, and to walk about like a ſullen ſpeechleſs Apparition. An Innocent Mirth is the peculiar Priviledge of good Men, for all others have cauſe to Sorrow. Nor do I think *Singing and Dancing* to be ſuch foul Crimes, as ſome Puritanical Sermons, in the Days of our Fore-fathers would beſpeak them to be; though 'tis certain they may be abuſed to evil Purpoſes: And ſo our ordinary Food may be perverted to Gluttony, and our Drink to Drunkenneſs; which yet does not abridge us of the lawful Uſe of either. I cannot

ſee

see how any innocent *Recreation*, or *Pastime*, which is allowed by Law, should be sinful in it self, more than Riding or Walking; the only Fault I can espy, is only in the Circumstances, as when Men Play for too much, or too long, or at unseasonable Times, or when they are of such a Constitution, as they are thereby frequently irritated into Passion, or the like. So again, as for *going Habited* in the *Fashion* of the Time we live in, can be no Sin, unless to wear any Cloaths at all be so: For if we must wear some Cloaths, Why not those of our own Time, rather than those of any other? Why should we run up to the old *Jews* and *Romans* for the Cut of our Garments? Or why should we go twenty Years backwards for a Fashion? There is certainly less of Pride in letting a Fashion come to us, than in running back thirty Years for that. There is no more Sin in wearing the Garb of Ninety Three, than of Fifty Three; only the Latter argues more Pride, because it argues more Singularity. If we take care not to run the first into every new Fashion, but to take it up with our Neighbours as it comes; if we do not spend too much time, nor over-value our selves upon them; if we do not affect to be in the Extreams of every new Humour, nor to go above our Quality, or disagreeable to

our

our Age or Profession, we may wear what we will, and let morose People talk what they please. For the Use of Cloaths in the World, is as well to distinguish Qualities, as to defend from the Weather: so that 'tis as much a Fault for Persons of better Rank to undergo themselves, as it is for the Meaner to go above.

I confess they have the most to say against *Drinking*, because it does so often occasion Sin. Now though I esteem Drunkenness, or a constant Sotting, though it has not that Effect, to be one of the beastliest things Human Nature is guilty of; yet a Glass or two in the Entertainment of a Friend, or in concerting of Business, can be by no means unallowable; if we be sure to keep a wide Distance from the Bounds of Intemperance, both in our selves and in others. For why should a Glass or two of Wine be more Intemperate than a Collation of Sweet-meats? Or why should we be condemned for Drinking that when we are not a dry, more than for eating these when we are not hungry? All these Actions, and a great many more of the same Nature, may be Good, or Ill, according as they are used; but to condemn all Persons for the Use of these things, is as unreasonable, as to condemn every one that uses either Water or Fire, or Knives or Swords,

Swords, becauſe it is poſſible that Men may uſe all theſe things to their own Deſtruction. This is not a Contempt of the World, but only of ſuch things which we perhaps take no Pleaſure in doing, Nay, it is ſo far from contemning the World, that it is the Maintaining and Cheriſhing two very Worldly Affections, I mean, Uncharitableneſs and Self-Love; when we, without Ground, paſs a too ſevere Cenſure upon the Actions of our innocent Neighbour, and would be preſcribing our Humours and Inclinations as a Rule of his Actions.

III. A Third Miſtake ariſes *from taking the Effects of ill Nature for it.*

Miſtakes from ill Nature.

1. We all know that Nature has not made us all of the ſame Mould: ſome Tempers ſhe has made of the fineſt Contexture, and others ſeem to have come out of her Hands but rough Work. Some Natures are of that ſoft, even, delicate Diſpoſition, that they ſeem to be framed altogether for the good of the World: they are ſo made up of Love and Kindneſs, and Goodneſs, ſo full of Charity and Generoſity, that they are unwilling to diſoblige any one; they take a Pride in advancing the Fame, and Honour, and Welfare of others, and ſeem to take

take it to heart, to hear of the Miſcarriages or ill Repute of any they converſe with, and will tenter their Charity to the utmoſt ſtretch to conceive, if poſſible, a favorable Opinion of them. So again, others are of that rugged warp'd Diſpoſition, that they ſeem to bear a good Affection to no body; that like Hedg-hogs, lie wrapt up within themſelves, and turn out their Prickles to every one elſe; that are, in a manner, made up with Vinegar, ſo as to ſowre and curdle upon every thing, and to like nothing but what they do themſelves. I am unwilling to charge all this ill Temper, which we may find too much of in the World, upon Nature only; but I believe 'tis Nature, though none of the beſt, degenerated with Pride and Malice, which runs into this ugly Contexture, and that does ſo much Miſchief, and occaſions ſo much Trouble in the World. Now People of this Temper delight always to be biting and ſnarling at what others do or ſay; that would be picking out Faults where there are none, and are glad upon all Occaſions to meet with Failures in other Men, only to give themſelves the Diverſion of Railing at them. Now a great many ſuch kind of Men ſet up for a Chriſtian Contempt of the World, becauſe they find themſelves ſo keen and ſharp againſt the common Occurrences in

it; but this is more of the Deviliſh, than of the Chriſtian Spirit, for that *wicked One* has his Office and his Name from Accuſing and Calumniating. Such Men are rather *haters, than Contemners of the World*; a Company of Curriſh *Timons*, that love Barking for Barking Sake, that rather like the World, the better for being bad, becauſe it finds them Entertainment enough for their Spleen. Now, the good Chriſtian that does really, out of an honeſt Heart, deſpiſe the World, is heartily ſorry for the Infirmities and Miſcarriages of Human Kind; and does with that they were fully amended; but theſe, like Toads and Adders, grow fat upon the Poyſon of the World; 'tis their Meat and Drink to find faults, to be railing at. The good Chriſtian that condemns the World, and the prophane Practices of it, has an exemplary Life to witneſs for him, that he does it out of a pure Conſcience; but the ill natur'd Railers are thoſe who have no other Pretence to Vertue, but by talking againſt Vice; they are generally Men of the worſt Morals, that take up with this ſort of Satyr, only as a blind, or a Jugling-Box to deceive the People Eyes, by diverting them from their own Vices, thereby to gain the Advantage of calling Whore firſt. Their Buſineſs is to Gall and Fret the World, more than to

deſpiſe

despise it; and if they can but give others Disquiet, their Work is done. But 'tis demonstration, that such rather desire the Torment and Disquiet of Men, than their Reformation; because, when by their Railing, they have effected what they designed, rather than want something to rail at, they will be pulling down their own Work with their own Tongues.

IV. *Some do mistake the Peevishness of Old Age for a true Contempt of the World.* From Old Age. It is certain, that according to the diverse Stages of our Life, we are pleased and entertained with diversity of Objects. When we are Children, we like nothing so well as Rattles and Hobby-Horses; when we grow Men, Wit and Knowledge, and Pleasure and Fame, are more apt to delight us; and some of these too wear off again from us as we grow old. 'Tis a Mistake therefore to fancy, that we are arrived to a Contempt of the World, when we are only come to such a Period of Age; we do not then despise those worldly Pleasures, but only we know not how to relish them. I have known a Lady that had spent her Youth in the most frothy Vanity you can imagine, and as Age came on, she has plum'd her self, and cry'd, how she despised the World! when most

People guessed the true Reason was, because the World began to despise her. 'Tis no great Wonder why a Gentlewoman of Seventy should take no Pleasure in Dancing a Jigg; or that a Man, who had destroyed Nature before Forty, should at Sixty applaud himself for the Aversion he had arriv'd to, both to Wine and Women. This can be no more said to be a Contempt of the World, than a Man can be said to walk down Stairs, who is tumbled down Head-long. This is a Defect of Nature, and not an overcoming of it. This is far better, no doubt, than what those lewd old People do, who pride themselves in the Sins of their Youth, and when Nature is grown decrepit, enjoy their Vices over again in Imagination. But however, this is far enough from the Vertue which we treat of, for this consists in conflicting with the Pleasures we are able to enjoy, and not in slighting those we cannot. The best way for ancient Persons to try whether they are arriv'd to a Contempt of the World or no, is to see how they can comport themselves, when those Inclinations are croſt, which are most incident to old Age. Let them try if they can bear the Loss of a Bag of Gold with as little Impatience as the Disappointment of a Ball or a merry Meeting: And then I will say, indeed they are arrived to a compleat

Contempt of it. But generally this Carping at the Actions of young People, is rather the Infirmity of Old Age, than any Virtue; such as that Age of Man's Life has always been remarkable for; as *Horace* has observed Seventeen hundred Years ago.

Multa senem circumveniunt incommoda, vel
quod
Quærit & inventis miser abstinet ac timet uti:
Vel quod res omnes timide gelideque ministrat,
Dilator, spe longus, iners avidusque futuri,
Difficilis, querulus, laudator temporis acti
Se puero; censor castigatorque minorum.
Hor. Art. Poet.

Many Infirmities surround the Old,
They seek, and yet they dare not use their Gold:
They are in all their Resolutions slow,
And timorous in every thing they do,
The Sadness of the Times is still their Song,
And none like that they liv'd when they were
young,
They censure all that younger People do,
And would have Threescore seen in Twenty too.

Nay, *Homer*, many hundred years before him, never brings in old *Nestor*; but he is undervaluing all that is done by the younger Folks, and praising what he remembers when he was young.

Ὁι περὶ μὲν βουλῇ Δαναῶν

Tho' Wise you are, good Sirs; yet all agree
You must give place for that to Older Me.
I long convers'd with Wiser Men than you,
Who still did me the chiefest Place allow.
Dryas, Pirithous, *those Glorious Men!*
We ne'er must think to see the like agen.
On equal Grounds I with brave Ceneus *stood,*
And Polyphemus *greater than a God.*
The God-like Theseus *did give place to me,*
Tho' worthy He of Immortality.
These were the mighty Champions that freed
The pester'd Earth from all her monstrous breed.
Where e'er they went they did for Nestor *stay,*
And Nestor *always fought as well as they.*

Hom. Iliad. lib. 1.

Now when we see that this has always been the Temper of Old Age, to find fault with the Actions of young People, and the present Customs, it can never reasonably be thought to be a Christian Vertue to do so; or that this is the Contempt of the World which is enjoyned in the Gospel. The wiser part of ancient Persons have always conquered the natural Peevishness and Querulousness of their Temper, or at least have disguised it: For Reason it self shews that

there can be no Ground for it. For why should we suppose that Youth should be delighted with those things that Old Age is, any more than we should suppose the same Person to be both Young and Old? 'Tis the Design of Nature to gratifie these diverse Appetites one after another; and we may as well expect to have Mens Constitutions altered before their time, as their Inclinations. That volatile Briskness of Youth will exert it self in Juvenile Gaieties, and Capricious Freedoms, which Age has no tendency to; and this is rather commendable than blameable, for in all other Cases we think it so. When we see but a young *Colt* in a ground, walking about as stiffly as an old Horse, that has been tugg'd out fifteen years at the Plough, we should shew our selves but indifferent Jockeys, to meddle with such kind of Cattle; because it is a thing so strangely unnatural to see. Now I leave any one to judge, why it should be more reasonable to expect, that Men should contradict in this Age, the standing Rules of Nature, and take up a starched unnatural Melancholiness forty years before their time. This is no Fault in Youth, unless they let it run into that disorderly Exorbitancy, as is contrary to good Manners, and the Dignity of our Religion; but to reprehend an innocent Gaiety in those Years, is

only a Fault in them who have not enough considered Human Nature, or who are addicted to a sullen Moroseness, and Desire of making all People like themselves.

From Sickness and Indisposition.

V. *Sickness and Weakness of Body makes some think also, That they are arrived to a true Contempt of the World.* When some Persons through Infirmity of Body, find, that they do not relish the Pleasures of the World, they are presently apt to fancy, that they perfectly contemn them; but I am afraid a great many of them really do not. For a Contempt of the World does not consist in a bare not enjoying its Pleasures, but in refusing them when they sollicit us. If the former only were the Virtue, Trees and Stones might pretend to it as well as we, because they feel no Satisfaction from the Pleasures of the World any more than we do. Such a *Contempt of the World*, which arises only from Indisposition of Body, is like a full cram'd Glutton's Contempt of a Feast, not because he does not like it, but because he cannot taste it. I have known a certain Ingenious Gentleman in the Nation, who, very young, happened to fall into very bad Company, and broke a good Constitution before Eight and Twenty; I have heard this Gentleman, under this Condition, make as pretty Declamations

clamations against the Vanity of what we call'd Pleasure, as most you'll find among the old Sages of *Greece* and *Rome*; and has seriously declared with what a wonderful Contempt he look'd down upon those Trifles, which he formerly did, and which the World doth still make such Account of. And yet when the same Person, by the Care of a good Physician and Strength of Youth, had overcome his Distemper, he presently changed his Sentiments with his course of Life again; he relaps'd into as much Lewdness and Profaneness as before, and became a great Advocate for those very Crimes he under his Sickness did with so much Wit and Reason expose. 'Tis plain here was not such a Contempt of the World as was pretended, and that it was the Incapacity only which Sickness created, that gave the pretended Aversion. Indeed, Sickness is often a good Preparative to the Contempt of the World; it is like the straitning a Stick towards the bending it the other way, and God Almighty often sends it for this end: For not to perceive the Pleasures of the World, is one step towards the despising them; but for the true Contempt we must go yet higher, and despise them whether he can relish the Pleasures of them or no. We must despise them at the same time when our Nature prompts

prompts us to desire them, even when our Flesh and Blood are hankering after them, when Temptations beat strong upon us from without, and Grace only and Religion do resist within.

VII. *Discontent is often taken by Men for the genuine Contempt of the World.* When Mens Tempers are sowred by some great Misfortune, they have met withal in their Business or Designs, which leaves such a damp upon their Spirits, that they take but little comfort in the Pleasures of the World, they forthwith set up for a Contempt of it. The World frowns upon them, and they are resolved to be even with it, and to rail at the World. This is frequently to be seen in many discarded Favourites at Court, who because they cannot enjoy all the World, they will enjoy none of it; whose Ambition has met with a check for mounting so high, and so moves downwards, not out of any natural tendency, but only by a forcible rebound. Thus in other Countreys disappointed Greatness, despised Pride, unfortunate Amours, fill up their Convents with People, who would like the World well enough, if it did not cross their Humours. But certainly this is so far from being a Christian Vertue, that it is one

Discon-tent.

of

of the worst sort of Vices, 'tis an insupportable piece of Pride and Arrogance, and a foolish Impotence of Mind. They have not all that their Ambition unjustly calls for, and therefore they despise that which they may lawfully enjoy. Like Stomachful Children, who, if they cannot have what they like best, will eat nothing at all. They are so far from the true Christian Contempt which *overcometh the World*, that they let every little silly accident of the World overcome them, and make perfect Slaves of their Minds. The true Christian lets the Afflictions of the World fly over his Head, but these suffer them to light upon them with such force and power, as to make them to lie struggling and groveling under them. Such Mens exclaiming against the World is no sign of their Contempt of it any more, than an unsuccessful Lover can be said to hate his Mistress; when his railing against her does not shew he has no Passion for her, but only a fruitless one. We find in Scripture two as wicked Men as are perhaps recorded there, to have despised all the good things of the World, and to have enjoyed nothing of it, that great affluence they were provided with, because they had met with a disappointment in their desires. The first is the proud *Haman*, that great Minister of

State

State to *Ahasuerus* the mighty *Persian* Monarch, who had the chief power under the King *over a hundred and seventy Provinces*, that cou'd boast *of the glory of his Riches, and the multitude of his Children, and all the things wherein the King had promoted him, and how he had advanced him above the Servants of the King*, &c. *yet all this* (says he) *availeth me nothing, so long as I see* Mordecai *the Jew sitting at the King's Gate*, Esther 5. 13. This Man you see could enjoy none of those Worldly Pleasures he was so amply provided with; his despised Pride, and the Respect which was denied him by a poor Jew, made all these Glories, which the greatest Men did desire, and so few could attain to, perfectly flat and insipid; nay, he perfectly despises them all in comparison of that sweet Revenge, he hopes to take upon his stiff Adversary. And yet no one can call this a Contempt of the World, because it is rather a Worshipping and Idolizing a small and contemptible part of it, an inconsiderable Punctilio of Worldly Honour, which every Wise Man ought to despise; but yet it made such an impression upon this great Men, that it swallowed up all the other Delights he might have enjoyed, and made him rather choose to be miserable to himself, than not to be valued by another.

The

The second Instance is that of King *Ahab*, who though he possessed all the Riches and Honour of a Crown: yet because he was disappointed of the Purchase of a poor Man's Vineyard, the soft Delights of his Palace give no relish to him upon this Disappointment; but amidst all the Luxurious Entertainment of an Eastern Court, *He laid him down upon his Bed, and turned away his Face, and would eat no Bread*, 2 King. 21.4. Now this foolish Prince was so far from contemning the World, that he doted upon it; his Vanity or Covetousness or both had got that ascendent over him, that he would rather suffer his Life to be miserable, than to want some additional Happiness he fancied he should acquire, by possessing that poor Mans Inheritance. Therefore the best way to try, when we lie under Discontent, whether our Contempt of the World be true and genuine, and such as the Gospel doth recommend, is to consider whether or no we should despise the World at the same rate, if the causes of our Discontent were removed; if we should after the same manner undervalue Riches, and Pleasures, and Honours, in a mighty affluence of all these, as when we are in the greatest want of them; if we do Despise the World out of Love to God, and Obedience to his Commands, and

not

not out of Love to our ſelves, and to gratifie our own Spleen and Paſſions; if our neglect of all Worldly Things is bottomed upon the Excellency of our Immortal Natures, upon the greatneſs of our everlaſting Reward in Heaven, to which not only the Sufferings, but all the *Enjoyments of this preſent World are not worthy to be compared.* But to deſpiſe and undervalue the World upon any other Account, beſpeaks us only to be of a peeviſh angry Temper, not to have a mind to improve our Religion by it, but only to vent our Spleen. And indeed, no one will like the World the leſs for ſuch Railing againſt it, any more than they will believe Diſcarded Favourites, Deſpairing Amoretto's, and Disbanded Soldiers, when they Rail againſt their Princes, their Miſtreſſes, or their Commanders.

Retiring from the World.

VII. *Another Miſtake is in fancying, that the Contempt of the World does conſiſt in an Eremetical, or Monaſtical Retirement from it.* The *Papiſts* think there is no Contempt of the World to be ſhewn like that of running into a Monaſtery or Convent; that when once People are got within thoſe diſmal Grates and gloomy Cells, they have then bid adieu to all the Comforts of this Life, and to partake

take of no ſort of Satisfaction between this and Heaven. But alaſs! A Monaſtery makes no better Saints, than a Gallows does Martyrs; they pretend there to renounce the World, becauſe they are forced to it; their Parents ſhut them up ſafe in a Cloiſter, and then they may get rid of it when they can. But granting the Retirement Voluntary, as it ſometimes happens, and was very frequent three or four Hundred Years after Chriſt, when Monks and Anchorites began; their Contempt of the World is not half ſo genuine and grave, as theirs is, who can deſpiſe it in the free and open Air, and in the Face of Mankind: Theſe ſhut themſelves up from the World, becauſe they are afraid they ſhall be Captivated by its Charms; but the other deſpiſe it, whilſt they ſee all its Bravery ſhining about them. Beſides, there are many of theſe Recluſes that were never, or but little acquainted with thoſe Pleaſures of the World, which Men abroad experience; and therefore 'tis an eaſie matter for them to deſpiſe that which they do not underſtand. For we find that Wicked and Ignorant Men can even deſpiſe the Joys of Heaven, becauſe they are a great way off, and becauſe they have but little informed themſelves about them. So that ſuch a Monkiſh deſpiſing of the World, is not a ſign of any

thing

thing else, but only their Ignorance. There is no doubt but many of them, if they were more acquainted with the World, would like it better then they do; and we find by experience, when upon occasion, they come out of their Cells, that they think the World has not so ill a Relish. But *That* Man may truly be said to despise it, who knows all the Pleasures of it, and yet does undervalue it; that is not beholding to a Cell and a Mopish Life, but to God's Grace and his own Vertue for his Aversion to it. As for the Monk's Contempt of the World, it is such a one which tends to the destruction of Society, which is the chief ground of Moral Vertue; for he shuts up and mancipates himself to a lazy Course of Life, and never contributes to the Happiness of his Fellow Creatures, which is improved chiefly by Mutual Assistance. But the Pious Christian, that without any such Monastick Restraint, really despises the World, he extends his Charity and Assistance, as far as he can, to all the Inhabitants of it; he considers that, tho' he is Heir to a better World, yet now he is a Member of this; and that his well performing his Duty here, will entitle him to the Joys there. But after all, we do not find that a Monastery (especially as they are now adays in the *Romish* Church) does

does contribute more to the contemning the World, than living in a Court does; and if we may conclude any thing from outward appearance, the jolly Countenance of a well-fleshed Fryar, shews he eats as well, and knows as little care, as any Sparkish Courtier of them all. Indeed they make a great deal of do, with Vows of Poverty and Chastity, and with their frequent Devotion, but this is for the most part all Face and outside, and any one, that is acquainted enough with those Convents, will assoon believe Whores Vows and Courtiers Promises as the Sincerity of their Engagements. There is no Body but will assent to the Truth of this, when once he shall see how sumptuously their Tables are there furnished, and what Feasts they make even upon Fasting Days; how they riot in the Contributions they get from Superstitious People; how their Devotion is turn'd to a kind of a Pageantry and Recreation, only to pass away their Time, which most of them understand no more of, than I do of the Language of the *Laplanders*; how it is oftentimes turned to an Assignation for an Amour, and an Adultery is contrived in a Confession; how their Religious Houses are made the Sinks of all kind of Lewdness, the Stages of more than *Pagan* Villanies, and af-

ford Matter and Subject for the Lewd Poems and Novels of their Country. But if this be to contemn the World, if this be the Perfection of a Religious Life, then the Apostle is altogether mistaken in his Black Catalogue of Adulterers, *&c.* 1 *Cor.* 6. 9. who shall not inherit the Kingdom of God; and all those Famous Saints and Martyrs in the Primitive Times, which have been so much renowned for Temperance and Chastity, have mistook their Way thither; and Heaven Gates are open only to Cheats and Impostors, to Prostitutes and Panders.

I have now done with the Mistakes I thought fit to mention, and I proceed to shew in what a Contempt of the World does consist.

CHAP. III.

In what a true Contempt of the World doth consist.

NOW I think We may be said to have arrived to a true Christian Contempt of the World, if We take care to observe these seven Particulars.

1. *T*

1. *To keep always the true Christian Greatness of Mind.*
2. *To be Content.*
3. *To practice all manner of Temperance.*
4. *To be Humble.*
5. *To be Patient.*
6. *To mortifie our Bodies, and deny our selves.*
7. *To place our Affections on Heavenly Things.*

SECT I.

That a Contempt of the World doth consist in a Christian Magnanimity, or Greatness of Mind.

First, Therefore a Contempt of the World doth consist in the *Christian Magnanimity*, or in keeping up to that *Greatness of Mind* which is required under the Gospel. That *Magnanimity, or Greatness of Mind*, which was so talk'd of and extoll'd by the Heathens, I am inclined to believe was rather Pride than any thing else. We find that the Stoicks Books are full of this kind of Declamation; They are all for Magnifying this sort of Temper, which they endeavoured themselves to *Magnanimity.*

frame, by appearing above the reſt of the World, thereby making themſelves in a manner Gods, and the reſt of the World Slaves and Fools. They did not ſo much endeavour to raiſe in the World a great Opinion of Virtue, as one of themſelves, and all thoſe great Elogiums they invented upon the Contempt of Pleaſure, and the Philoſophical Happineſs in the midſt of Miſery, ſeem'd rather deſign'd upon the Philoſophers themſelves than their Subject: For if we look into the Hiſtory of the Antients, we ſhall find, that few of all the Antient Philoſophers, excepting only *Socrates*, (whoſe Fame is enough blaſted too) that did not live contrary to the Opinions they profeſt. And indeed, the Principles they went upon were too weak to ſupport that Greatneſs of Mind which they pretended to: For there is no reaſon abſolutely to deſpiſe the good Things of this World, and to raiſe our Minds ſo far above them, as not to think them worth any manner of regard: For the Fabrick of the Univerſe is a moſt glorious and admirable Compoſure, the Pleaſures of the Earth are Entertaining and Delightful, and are the Subject of no Man's Contempt ſimply conſidered. But when we conſider them in Compariſon with the Joys of another World, then they ſeem

ſuch

ſuch little empty Nothings, that any Wiſe Man muſt contemn and undervalue them, when he has his Eye fixed upon that Bleſſed State of Immortality. Now, becauſe the Philoſophers and others among the Heathens, had no Revelation of this other State, they could not upon theſe juſt Grounds undervalue the good Things of this World; and therefore when they pretend to it, their Averſion ſeem'd bottomed chiefly upon Pride, or Moroſeneſs, or at leaſt an Affectation of Singularity. But we Chriſtians have all the Reaſon in the World to put on a Spirit of Magnanimity, and to have our Souls raiſed above the reſt of Mankind, becauſe we cannot turn our Eyes upon any part almoſt of our Religion, but we find enough ſatisfaction to elevate the moſt Drooping Spirit.

Chriſtian Magnanimity ariſing from the dignity of our Profeſſion.

1. As firſt, when we conſider barely our Profeſſion, how we ſtand diſtinguiſhed from the reſt of the World, that *God has called us with an holy calling*, 2 Tim. 1. *that we are a choſen Generation, a Royal Prieſthood, an Holy Nation, a peculiar People*, 1 Pet 2. 9. Theſe Conſiderations are ſufficient to raiſe our Minds above all worldly Satisfactions, and to make us look on them as Mean and Pitiful Things. For

what greater Honour can we possibly attain to, than this of our Christian Profession? We are wont strangly to overvalue, and to talk and think mighty things of our selves, when we are raised to a higher step of Honour than we were before; only because our Prince has vouchsafed to lend us a Beam or two of his Dignity, and has given us a special Badge or Character to be distinguished from the multitude of the Nation. We are apt to rate our selves something higher in our own Estimation, when we consider how much we stand in the Favour of so great a Person. But when we consider, that we Christians are the Favorites of the Great God of Heaven and Earth that we receive our Title from the King of Kings, who is ten thousand times more above the most puissant Monarch, than he is above the meanest of his Subjects; when we consider that he has given us this distinguishing Character of our Profession, that he Himself has directed us to a Calling, thereby to be separated from the confused Multitude of Mankind; this should inspirit our Souls with such noble Thoughts and Resolutions, as should make us seem above every thing we see about us here: For what Honour can Riches or Titles reflect upon us, when we are already invested with the Ensigns of Honour from

from God himself? Or however we shall shamefully disgrace the Dignity of our Profession, if we let others value themselves more upon a few empty Titles, which are only guilded Names, a few Words or Syllables, which the People are commanded to speak with Respect; than we do upon this Dignity of our Christian Profession, which we have delivered to us by the Hand and Authority of our great Great Creator.

From the Honour of our Founder.

II. We see most Men that have taken up any kind of Calling or Profession, whether Liberal or otherways, do retain an extraordinary Respect and Veneration for the Founder of that Profession, and do Pride themselves in being Followers of so eminent a Person in his Generation. Thus we find, that not only Monks and Friers do think they have an Honour derived upon them from the Founders of their respective Orders, but even Mechanicks are wont to set a Value upon themselves from the Reputation of the Author of their Mystery. But none came up in this Point to the ancient Philosophers (who were very good Judges of the Reason of Things) for they seem often times in a manner transported, when they reflect upon the Honour they receive from

being Scholars and Followers of the Great Masters and Authors of their Sect. We may perceive very often *Lucretius* to leave his Subject, to run Panegyricks upon his admired Master *Epicurus*. Nay, *Tully* and *Seneca* frequently break a Period to commend *Plato* or *Zeno*. But what are all these to the Author of our Profession, our Lord *Jesus Christ*, *God Blessed, for ever?* These 'tis true, were great Men, and famous in their Generations, who have blessed the World with curious Inventions, and admirable Sciences; but *the Author and Finisher of our faith*, the Founder of our Christian Religion, is no less than the Eternal Son of God, that came down from Heaven, left his Father's Bosom, emptied himself, and eclipsed his eternal Glory, to plant this Holy Religion here below, *to purifie himself a peculiar People, zealous of good Works*, Tit. 2, 14. Now, if the good Fortune of a Lucky Inventor, if the great Wit and Study of a learned Philosopher, if the strict Rules and Methods of a rigid Ascetick can reflect so much Honour upon their Followers, as to make them look upon themselves on that account the Nobler and Happier: To what Heights and Elevations of Mind should our Souls be raised, whose Profession is of so Divine an Original, the Author of whose Religion, is as far above

Aristotle

Ariſtotle and *Plato*, *Zeno* and *Democritus*, as the eternal Wiſdom of God is above the ſlight Sophiſms and Conjectures in Philoſophy?

III. If we look but upon the admirable Rules of our Holy Religion, by which it ſtands diſtinguiſhed, both from the Law Natural and Judaical, we muſt needs have our Minds raiſed to a peculiar Degree of Greatneſs, as being thought worthy to be the Profeſſors of ſo pure a *Doctrine*. How do the Philoſophers in their Books, applaud their great Happineſs, by having attained to the wiſe Rules and Precepts of Morality, that they by theſe were enabled to live like Men, whilſt the greateſt part of Mankind lived *more pecudum*, like Beaſts in Stupidity and Senſuality? And yet the greateſt Heights that their Philoſophy could attain to, fell vaſtly ſhort of thoſe admirable Precepts, which are enjoyned by our Bleſſed Saviour. To ſee in our Religion a devout Saint denying his Affections, Crucifying his Fleſh, and abridging himſelf, not only of Unlawful and Superfluous, but almoſt of neceſſary Enjoyments; to live with that Exactneſs, as expecting always to die, and to die with that Chearfulneſs, as being

From the excellency of our Chriſtian Doctrine.

to

to live for ever; to ſuffer Perſecution and Torments, not only with tranquillity and compoſedneſs of Mind, but even with Joy and Triumph; to reſign up his innocent Breath, Praying for his Enemies and Perſecutors, and bleſſing the very Hand which is the Author of his Ruine: This muſt needs make us applaud our Felicity in belonging to ſuch a Religion, which can produce ſuch bleſſed and admirable Effects; and to deſpiſe all the little Arts of vain Philoſophy, thinking the Rules thereof very imperfect and inſufficient, which the great Proficients in it could little benefit by; but would leave the great Maſter himſelf oftentimes Proud and Revengeful, Ambitious and Luxurious, after all his mighty Declamations againſt Vice, and his Panegyricks upon Vertue.

From the Rewards propoſed.

IV. But more eſpecially when we look upon the end of our Hopes, our Eternal Reward, which is promiſed to us in another World; this is the moſt powerful Motive of all to this magnanimous Contempt of the World which we are ſpeaking of. If Philoſophy only could in a great meaſure effect this, which did propoſe no other Happineſs but the Excellency and Reward of Vertue it ſelf, and

and the Satisfaction it bred in a vertuous Mind: How ought our Souls to be transported and raised above themselves, and to think all things else nothing, when we consider the Vastness and Immenseness of those Joys? Indeed some Men have contributed by their Notions to lessen this Valuation of the Joys in another World, and have much slackned Mens Endeavours after this unexpressible Happiness, by asserting that it is too selfish a thing, to propound our being Happy hereafter, as the greatest Motive of our Obedience; but that it is the only Christian Rule to propose the Glory of God as the ultimate End of all our Actions. Nay, some have run so far as to say, That Men stand obliged to glorifie God by their own endless Destruction, and that when they are Predestinated to Everlasting Misery, they ought not to repine, because God's Glory is manifested thereby. But this is a most unreasonable Mistake, than which, nothing can be more reflecting upon the Goodness of God, and more prejudicial to true Piety. For such Texts of Scripture as these, *Do all to the Glory of God*, 1 Cor. 10. 31. *that God in all things may be glorified*, 1 Pet. 4. 11. do not make God's Glory a distinct thing from our own Happiness, but are so far from engageing us to the glorifying of God, without consider-

conſidering whether it be by our Happineſs or Miſery, that we are to make our own Happineſs the end of all our Actions; becauſe God is moſt Glorified by the Happineſs of his Creatures. For to fancy that God Created us only to Glorifie and Praiſe Him, would be a far greater Abſurdity; and would rather make God Almighty a *Selfiſh* Being, to Create us only for his own Ends, to Sing *Halleluja*'s, and reflect his own Praiſes to Him to all Eternity. This would be to impute the greateſt Vanity imaginable to the Beſt and Wiſeſt Being: But if we would think reaſonably, and as we ought to do of God, we muſt think that He created us on purpoſe to do us Good, that He has implanted in us a Faculty, to deſire above all things our own Happineſs, and when we do attain that, God's Glory is thereby the moſt manifeſted. So that 'tis all one, whether we deſire God's Glory, or our own Happineſs, becauſe God's Glory is ſhown in our being Happy.

But though we have all theſe Motives to raiſe in us this Magnanimity or Greatneſs of Soul, which a true Chriſtian ought to have, yet we muſt take Care, whileſt we are purſuing of this, that we do not fall into *Spiritual Pride*: For to Pride our ſelves in thoſe Free Graces which God had given us, to impute them to our own Power and Endeavours,

vours, and to deſpiſe others, to whom God's Holy Spirit has been more ſparing in his Influences, is ſo far from a true Chriſtian Magnanimity, that it is a certain ſign of a little and a narrow Soul. This is ſo far from being a Chriſtian Vertue, that it is the moſt Deviliſh Vice a Man can commit. It is the true and proper Sin of the Devil; for it was that which did principally occaſion his Fall. But we muſt let this Vertue of ours appear by retaining the Greateſt and Nobleſt Thoughts of God we poſſibly can, by truly conſidering the Excellency of our Religion, and the Glorioufneſs of its Rewards, by meditating upon the Nobleneſs of our Nature, and the Turpitude of Sin; by thinking upon God's Hatred to Vice, and his great Deſire to have us like him; by weighing the Dignity of our Calling, and the ineſtimable Price of our Redemption; and then bravely we ſhould reſolve never to do any thing unbecoming thoſe, to whom God has vouchſafed ſo much Favour, never by a baſe Ingratitude to offend ſo great a Benefactor.

SECT.

SECT. II.

That a Contempt of the World does consist in being Content.

A True Contempt of the World doth consist in arriving to a due Contentedness in whatsoever State of Life God shall think fit to place us, I do not take Content here in its largest Extent, so as to include such an universal Chearfulness of Mind, and ready Compliance with the Divine Pleasure, as to be content with the good Things we enjoy, and withal, patient under the Pains and Calamities we suffer. But I shall restrain the Word to its narrower and more common Signification, by which we understand, *Such an Indifferency towards the State of Life we are to go through here, as not to be over-concerned about the Possession of Riches, whether we have them or have them not.* For as for that part of Contentedness, which is conversant about the bearing of Pain, Sickness, or other Calamities, I shall Discourse of that under another Head, *viz. Of Patience.* Now it is plain, than no Man can be said to despise the World, that has an inordinate Desire for the Riches of it, that

that will not ſuffer himſelf to enjoy theſe Comforts which God has given him, by his impatient longing for more; that has ſuch a hankering after the little Trifles of this World, Lands, Moneys, *&c.* that he durſt not truſt Providence with the Diſpoſal of them, but will himſelf endeavour after them by unjuſt Means and Artifices, and diſtract himſelf with Thoughts of enjoying them for the future, at the Expence of his preſent Quiet and Satisfaction. Now this muſt be ſo far from deſpiſing the World that it is a perfect Idolizing of it; for as the Apoſtle teaches, *Covetouſneſs is Idolatry*; and it is all One to let *our Knees bow to* Baal *or* Aſtaroth, or to *ſay to Gold, thou art my Hope*; *or to fine Gold, thou art my Confidence*, Job. 31. 24. Therefore he that would arrive at a true Contempt of the World, muſt take care.

Not to truſt in Riches.

1. *Not to put his Truſt and Confidence in the Riches which God has beſtowed upon him.* This is the Advice of the Apoſtle, 1 *Tim.* 6. 17. *Charge them that are rich in this World, that they truſt not in uncertain Riches.* I believe there are few in the World, who will own this Charge, becauſe 'tis ſo eaſie to be convinced of the contrary; they knew Ten Thou-

Thouſand Pounds a Year will no ſooner ſecure a Man from the Grave, than Ten Pounds; and that a Lord has no better Title to Heaven than a Beggar. They know that Riches will of themſelves cure no Diſeaſe, though they may breed a Thouſand; and that a Bag of Gold will afford no more Eaſe in a Fit of the Gout, than a Sack of Chaff. But yet it ſo happens for all this, that when Men are arrived to a great Degree of Wealth, they act as if their Money could do every thing, as if it could not only purchaſe them Pleaſure and Honour, but even Immortality. For if ſuch Men did not really truſt in their Riches, Why ſhould they neglect all the true Means of their future Happineſs to acquire theſe? Why ſhould they beggar their Souls, to improve their Eſtates? Why ſhould they neglect God's Worſhip, and violate his Laws? Why ſhould they defraud their Neighbour, nay, even their own Backs and Bellies, to get an immeaſurable quantity of their beloved Riches? If they did not really truſt in theſe, Why ſhould they behave themſelves with that inſupportable Haughtineſs to Men of lower Fortunes; to look upon Men of little or no Eſtates, only as the Cattle or Vermine of the World, and to treat them as their Slaves and Vaſſals? For ſuch a Temper

Temper as this is as far from a *Contempt of the World*, as Epicuriſm is from Abſtemiouſneſs and Mortification; and as inconſiſtent with it, as the true Worſhip of God is with the Service of *Mammon*. We ought, in Order to this Vertue, to look upon our Riches only as our *Viaticum*, to ſuſtain us in our Journey to another World; to be very indifferent whether our Fare be ſo very much, or ſo very delicious or no; and need only take care that it be but enough to bring us thither. We muſt conſider, that 'tis but a little time we can enjoy them, and therefore 'tis not worth one's while to ſet ones Heart upon that which we muſt ſo ſhortly part with; but that we ought rather to leave them with the ſame Readineſs as a Man puts off his Riding Cloaths, when he comes to his Journeys End. We ſee how ſadly that poor Wretch was diſappointed, who had other Thoughts of theſe Things. *Luk.* 12. 19. *Soul*, ſays he, *thou haſt much Goods laid up for many years, take thy Eaſe, Eat, Drink, and be Merry.* He thought he was like to have a glorious Time of it, he found he had Health to enjoy his Pleaſures, and Pleaſures to gratifie his Appetite; he fancied he could not Wiſh faſter than he could Enjoy, and that his *Full Barns* would never leave his Deſires empty. But alas! This

Jolly Scene of *Imagination* was quickly *over-clouded* by a Melancholly Meſſage, *Thou Fool, this Night ſhall thy Soul be required of thee, Ver.* 20. The grim Aſpect of the King of Terrors made his Thoughts a little more ſerious and rational, and put him in mind, that when he depended ſo much upon his Wealth, he did not conſider the Accidents which might ſupervene. Indeed the Scripture may very well call this Man Fool, for this fond Preſumption of Living to enjoy his Goods; but this Man would have enjoyed his Goods if he had lived, which was ſome ſmall Degree of Wiſdom; but as for thoſe who yet depend upon their Riches, and yet never can have the Heart to enjoy them, they do much better, I am ſure, deſerve that Title.

Not to fear the Loſs of Riches.

2. For a true Contempt of the World, it is neceſſary *we ſhould not be over-concerned with the Fear of the Loſs of the good Things we poſſeſs.* If we caſt our Eyes round about us, we ſhall ſee a great part of the World make themſelves miſerable only with the Fears of being ſo. They live well and happy enough at preſent, and find they have an Affluence of every thing that is good and comfortable; but they are ſo diſtracted for fear they

ſhould

ſhould be deprived of theſe Comforts, that whilſt they have them, they are never able to enjoy them. They are ſtartled at every unuſual Accident, for fear it ſhould contribute to their Detriment; they are ſo full of diſtracting Caution in every thing they do, leſt they ſhould by any ways be circumvented or outwitted; they can never ſleep without having taken a View of that which is almoſt impoſſible to be miſſing, and are apt to frame the Noiſe even of innocent Vermine into the Trampling of Aſſaſſins and Robbers. Now though theſe unhappy Men do enjoy little enough of the World, yet they are very far from a Contempt of it; they have a great Love and Hankering after it, but put off the Enjoyment of it ſo from time to time, till they are dropt into the Grave, without ever taſting any of its Pleaſures. But they ought rather to enjoy the good Things which God has given them with Thankfulneſs, and to leave the Security of them for the future to the diſpoſal of his All-wiſe Providence; if He thinks it good for us, we ſhall enjoy them ſtill, and if He does deprive us of them, it will be for our Better. For although we had never ſo much reaſon to ſuſpect our future Condition to be good, yet it would be very fooliſh to let our Cares for the Future

ſpoil all our Enjoyments for the preſent; becauſe this would make our Life all of a piece, and ſet our flouriſhing Condition on a Level with our Unfortunate; this would be to anticipate our Miſery, and make us feel more in imagination before-hand, than in Experience when it comes. But 'tis extream Madneſs to part with thoſe certain Pleaſures we may poſſeſs, out of Fear of an uncertain Deprivation of them. This is as wiſe a Project, as for a Man to give away his Eſtate for fear of looſing it by Law; or to burn his Houſe, to prevent Dilapidations. Such Men, though for their own Eaſe and Quiet only, ſhould take notice of that excellent Advice of our Bleſſed Saviour: *Take no thought for the morrow, for the morrow ſhall take thought for the things of it ſelf; ſufficient for the day is the Evil thereof*, Mat. 6. 34. That is, enjoy the good Things with thankfulneſs, which by God's Favour thou ſtandeſt poſſeſſed of to day, and diſquiet not thy ſelf by anxious Thoughts and Diſtractions about the future; every, the moſt happy Day, has trouble enough of it ſelf; therefore add not to the diſquietude of that which has bnt too much already.

3. If

Not to grieve at the Loſs of Riches.

3. If we would rightly contemn the World, *We ſhould not over-much grieve at the Loſs of our Riches.* Grief or Sorrow is a Natural Paſſion ariſing from the Loſs *of ſome Good*, and is therefore implanted in us, to give us ſome Diſquiet and Diſſatisfaction upon the Loſs of ſuch Good, on purpoſe to make us more Circumſpect and Cautious in retaining what is *Good* for us, and avoiding that which is *Evil*. So that this Paſſion of *Sorrow* muſt needs be indifferent in it ſelf, as all natural Affections are; but muſt become Evil, only upon account of its Object, its Exceſs, or the like. Therefore if we Sorrow for that which we ought not to Sorrow for, or longer than we ought, our Grief then becomes Criminal. Now there are ſome things, the loſs of which is ſo trivial, that it would argue a moſt ridiculous Folly, to ſhew any, the leaſt degree of Sorrow for. For we ſhould think a Man little better than Mad, that would ſit down in a melancholy and dejected Mood for the falling of a Hair from his Head, or a Tile from his Houſe: And ſo proportionably in the Degree of Sorrow. We ſhould not think that Man in a much better Condition, who ſhould grieve as much for the Loſs of

a Horſe, as for the Death of his Son and Heir. Indeed a Man ſhould not be inſenſible under any great Loſſes, becauſe no wiſe Man can think it a thing indifferent whether one lives at ones own Coſt, or begs a Suſtenance at other Mens Hands; but a Man ſhould take care not to be ſo dejected at the Loſs of an Eſtate, or a Sum of Money, as if he had loſt his Reaſon, or his Soul. I do not commend *Crates* for a Man of great Reaſon, for tumbling all his Wealth into the Sea himſelf; but I think that Man has leſs, who by exceſſive Grief for a Loſs at Sea, will venture growing Mad for it. For no Man poſſeſſes any thing of ſuch mighty Value in this World, as ſhould give occaſion to him of intemperate Grief: A few Reflections will furniſh him with Philoſophy enough to ſuſtain the greateſt Loſs that can befall him. If a Man ſhould loſe all that he has, that *All* would be but a *Totum Nil*, *a whole Nothing*, in reſpect of the Joys of Heaven, which he hopes in a ſhort time to be Partaker of. And yet generally moſt Men poſſeſs more than they have loſt; which ſhould in all reaſon breed more of Comfort, than the other does of Diſcontent. And therefore *Ariſtippus* ſaid very wiſely to one who came to condole with him for the Loſs of his Farm: *You have, Sir, but one Farm, and*

and I have three ſtill, Why ſhould not I rather Condole with you. Sometimes our Loſſes may be but the Divine Scourges for our Sins, in order to make us better, and then we may be as well ſorry for our Phyſick which we take to make us well. Sometimes a Loſs is compenſated with a greater Gain, which otherways would have been impoſſible; it may put Men upon new, and more ſucceſsful Projects, improve their Caution for the future, and double their Diligence. The famous *Zeno* got his Philoſophical Knowledge by a Shipwreck of all he had; for he was (as he reported) by that Accident, drove into the Harbor of *Philoſophy*, which was (ſays he) a very proſperous Voyage. A Man's Loſs ſometimes may prove for his Eaſe and Quiet, his Eſtate might before have been too cumberſome, and have bred him more Torment than Satisfaction, which is moſt certainly ſo in all Men, who love Quiet and Retirement. Poor *Anacreon*, when *Polycrates* had given him Five Talents, he being a Poet, and not uſed much to Money, could not ſleep for two whole Nights together, for thinking how to lock it up, or how to place it out ſafely; and thus, growing quickly weary of the Miſer's Trade, comes back to his Benefactor, and deſires him to take his Gift again, for it coſt him more Care to keep it

than it was worth. But we Christians have rather reason to bless God, for delivering us from a great deal of our Incumbrance; that he has discharged us of some part of our Stewardship; that by leaving us less, he has left our Accounts the easier to be made up. These, and the like Considerations, being improved in our Minds, and seriously laid to Heart, will make us bear any the greatest Loss with a due Christian Content, and Resignation to the Divine Pleasure; and will enable us to cry, with Holy *Job*, *The Lord gave, and the Lord hath taken away, and blessed be the Name of the Lord.* By this we shall be enabled to follow the Example of those Pious Christians, which the Author to the *Hebrews* commends, *Heb.* 10. 34. *Who took joyfully the Spoiling of their Goods, knowing in themselves that they had in Heaven a better and enduring Substance.*

Not to repine at Poverty.

4. *Not to repine, if God has placed us in low and mean Circumstances in the World.* A Man cannot be said to despise the World, though he can enjoy never so little of it, that is always murmuring at Providence, because it has not afforded him a greater Share of those good things which he sees other Men enjoy. And this Temper is as unreasonable as the fore-going one,

one, becauſe by this they both forfeit the Pleaſures of their reſpective Conditions; the one loſes all the Enjoyment of a plentiful Eſtate out of fear of becoming Poor, and the other loſes all the Satisfactions of Poverty, out of Vexation for not being Rich. There is no Condition in this World ſo valuable, as to grieve a Wiſe Man, becauſe he does not enjoy it, and there is no Condition ſo miſerable, but he may find enough of Satisfaction in it, to keep him from Repining and Grudging at other Mens Felicity. He conſiders that the World is but a great Stage for Men to act their Parts in, and what cares he which Part comes to his Lot; for he knows if he acts the Peaſant or the Beggar, he may have as much Applauſe, and as great a Reward, as by Perſonating an Emperor. He conſiders that he ought in Gratitude to thank God for the preſent Things he doth enjoy; but 'tis the greateſt Impudence to quarrel with him, becauſe he does not afford him more, when he had not the leaſt Pretence to what he has afforded him already. He thinks rather how miſerable he ſhould have been, had he wanted the good Things now in his Poſſeſſion; not how happy he ſhould be in acquiring others. And this truly is enough to keep the poor Man from Murmuring: He enjoys not only Life and Being,

Being, and other the more universal Benefits of Providence, but Health, Security, and many other Enjoyments, which Rich Men envy the Poor Man for, and would sometimes part with all they have to enjoy. A great Estate will not make a Man live longer than a small one; nay, where one has been Starved to Death with not having enough to subsist upon, Ten Thousand have killed themselves, and shortened their Days by Surfeiting upon too much; The Sun shines as gloriously upon the Cottage as the Palace, and the Moon lends as bright a Ray to the Poor Man's Cart, as to the King's Coach. The Rains bestow as fatning a Moisture upon the Poor Alms-man's little Plot, as upon the Gardens of *Cæsar*; and the Winds breath as delicious Breezes upon the Travelling Beggar, as upon the Triumphing Monarch. These are the ordinary and common Benefits of Poverty, which make it not to be despised and undervalued; but there are others which make it to be even wished for, and envied at. What would the crazy Voluptuary give for the Poor Man's Athletick Constitution? though he rolls upon a Bed of Down. What would he give for the *Sleep of the labouring Man*, which is *sweet, whether he eat little or much?* Eccl. 5. 10. What would he part with for his Edge of Appetite,

Appetite, that makes his hard Food go down with ſuch a Guſt and Reliſh, as gives him more Satisfaction than the other receives from all his Studied Delicacies? How would he, who has run through half the Diſeaſes of the Bills of Mortality, be willing to change Conditions with him who hardly ever knows a Diſeaſe, until it carries him thither, where he is like to know no more? I am confident many a Rich and Powerful Favourite in Princes Courts (who ſeemed to Men of mean Eſtate the greateſt Object of Envy) when he has found himſelf falling into Diſgrace, and tumbling downwards faſter than he aſcended, when he has been ſurrounded with Dangers and Accuſations from his Adverſaries; ſuch a great Man has thought the pooreſt Tenant in any of his Mannors, to be a happier Man than he; that could live without Danger from Malicious Enemies, and the Practices of undermining Adverſaries. For the Poor Man has no need to fear any of theſe frightful Calamities, which are ſo wont to terrifie the Rich. Let what will Convulſions and Revolutions of State happen, he is ſure he is low enough to have all thoſe Storms paſs over his Head; he is not in fear of loſing that which is worth no ones taking up; he knows that it is only the Wealth and Poſſeſ-

ſions

ſions of the Rich that muſt glut the Victor's Avarice. And truly this one Conſideration makes the Poor Man alone hearty and cheary, when all other Mens Faces are clouded with Fears and Diſtractions. I do not urge this to prove that Poverty is the happieſt Condition of Life, or to make Men eſpouſe a Voluntary Poverty; but only to ſhew that God has ſo tempered the Conditions of Life, that in the meaneſt State of it, we may find many things, which not only may keep us from repining, but which may be improved to a conſiderable Degree of Happineſs.

Nor deſire the greateſt Plenty.

5. To come up to a Contempt of the World, *We ought not eagerly to deſire great Riches:* For ſuch Men are the very Slaves and Vaſſals of it, that are always digging in its Mines, who are ſtill Sweating and Toiling for that Ore which others muſt at laſt enjoy. Now it is not every endeavouring to raiſe an Eſtate which is thus reprehenſible; but only ſuch an impetuous Deſire, and ſuch an unintermitted Purſuit after Riches, as renders us indiſpoſed and uncapable to perform our other Duties which are incumbent upon us. I doubt not but that a Man whom God has placed in a ſucceſsful way of Thriving, may as lawfully

lawfully improve his Eſtate, as he may enlarge his Houſe or Garden: For unleſs the Purchaſing Eſtates was allowed as a Reward to Vertue and Induſtry, all the Riches and good Things which the World affords, would always run in one Channel, and ſerve only to pamper, it may be, the fooliſh and lazy Progeny of ſome few wealthy Forefathers, who have entailed Money upon them without Senſe or Honeſty; whileſt all the brave Men that have defended their Religion and Country, and have Inſtructed the World by uſeful Inventions, by noble and profitable Sciences, muſt be for ever condemned to Feed upon the Crumbs which fall from their Table, and be always content to ſubſiſt upon the Parings of their Eſtates. All the Fault lies, when Men make the getting of Money their chiefeſt Aim; when their Thoughts are ſet upon nothing elſe; when they Sacrifice all their other Intereſts, their Credit and Reputation, their Bodies and Souls, only to obtain a great Eſtate; when they neglect the Worſhip of God for the Service of *Mammon*; when they are cruel and unmerciful, and ſuffer the Chink of their Money to drown the Cry of the Poor. I diſtinguiſh here the Covetous Man from the Oppreſſor, who raiſes an Eſtate by Wrong and Robbery, by Cheating Orphans and Widows,

dows, and other less circumspect People; for a Man may be wicked enough of all Conscience in raising an Estate, and yet never be guilty of what we generally call Dishonesty or Knavery. For that earthlineſs of Mind, that Sordidneſs of Temper, that unmerciful Bowel-less Disposition of Soul, that Defraudation of the Poor of those good Things which are deposited in his Hands as Steward for them, that Idolizing of Riches, that Neglect of Religion, and Contempt of Heavenly Things will to all Intents and Purposes, as effectually Damn a Man, as the other grosser Acts of Fraud and Injustice. I observe there are two sorts of Persons called Fools in Scripture, the Atheist, and the Covetous Man; the one, because in Contradiction to all Experience, he Believes no God at all; and the other, because he has made the silliest Choice of a God imaginable, has placed for the Object of his Worship, a little senseless perishing Money. I shall not now dispute the Point which is the greatest Fool of the two; but however, one would think that the Atheist doth bid fairer for Sence, who would rather own no God at all, than such a vile and contemptible one as the Covetous Man Worships. And indeed, if we except Swearing, there is not a more unreasonable Sin in the World than Covetousneſs

touſneſs is; becauſe a Man propoſes no tolerable and accountable end in following that Vice. He takes up with other Vices, in hopes to enjoy the Satisfaction of them; but Covetouſneſs can never endure to hear of any ſuch thing as Enjoyment; for to enjoy an Eſtate, to ſuch a Man, is as great a Grief, as not to have it; he ſpends all his Lifetime in Sweat and Toil, and undergoes all the Care and Trouble of Riches, that ſomebody elſe after him may enjoy the Pleaſure of them; which made one ſay very well, *That a Covetous Man does nothing well but when he dies.* Other Vices are quiet and ſtill when they are gratified; but this cries out for more, the more you give it. When a Man has got Ten Thouſand Pound by Covetouſneſs, he is more Covetous than when he was worth but One Hundred Pound; for ſuch a ones Deſire is only his Diſeaſe, and therefore the Covetous Man is compared to one in a Dropſie; for the greateſt Acceſſions which he can hope for, will be ſo far from ſatisfying him, that they tend to nothing elſe, but only to augment his Thirſt. But let ſuch a one conſider how this Vice doth expoſe him to the Scorn of all ſenſible Men, for acting ſo contrary to all Senſe and Reaſon, by thus ſtarving himſelf, only to

Publian Syrus *Avarus nihil rectè facit niſi cum moritur*

Pamper

Pamper he knows not who after him. Let a Man's Eſtate be either great or ſmall, Covetouſneſs is the fooliſheſt Project a Man can take up with. If a Man be Poor, when he is reſolved upon Covetouſneſs, that will not mend his Condition, but will keep him Poor ſtill; he may in time, 'tis true, get more Baggs into his Coffer, but will be no better for them, than if he ſtill was not worth one Farthing. But if a Man be Rich, and yet be Covetous, it is as unnatural, as to Eat when a Man's Belly is full already; he may lay on a greater Load, but he cannot digeſt it, and it will be ſo far from Nouriſhing him, that it will ſerve only to make him Sick. For Men are much miſtaken if they think Happineſs does conſiſt in having a great Eſtate, though they had a Heart to uſe it, as few Covetous Men have; for all that Men of the moſt exorbitant Revenues can enjoy, is felt with greater Pleaſure by a Man of but a moderate Fortune: Such a one is array'd decently with Cloths that are better apt to defend him from the Injuries of the Weather, and yet not make him walk abroad in fear of being Robb'd. He has enough about him to perform all uſeful and neceſſary Offices, and is not troubled with a multitude of unruly Servants, who generally give a Man more Vexation than they do him Service, and has his

his Work better done by those few he maintains, than by a great many, who shift their Duty off from one to another, and at last leave it undone. He has five times more Freedom with that his Mediocrity, than the others have with all their Greatness; whose pompous Equipage is only a Clog to them; for a Man had as good go abroad with a Keeper as with a multitude of Attendants; because such an one is a Prisoner within his one House, till his Servants are ready to conduct him out. His moderate Table is furnished with sufficient, and more wholsome Food, and his time of Eating is more at his own Command; tho' the other may have the Advantage of being oftner surfeited, and making his Stomach stay for the Solemnity of his Entertainment. And upon this Account it was that *Aristippus* the Philosopher, handsomly compared a great Estate to a Pair of Shoes which are too big, that can serve to no other purpose but to make a Man stumble. For certainly a wise Man would rather desire a Fortune that would just fit him, than such a large one which is more cumbersome than convenient. Now for these Reasons, Covetousness would be an unaccountable thing, though a Man should purchase a great Estate by it, and enjoy it when he had done; but not one covetous Man in Five thou-

ſand is ſo wiſe as to enjoy what he has got; he ſtill keeps his Belly lank, that his Baggs may ſwell, and puniſhes his own Body, to pamper his Heirs. Such an one *Solomon* well deſcribes, *Eccl.6. 2. A Man to whom God has given Riches, Wealth, and Honour, ſo that he wanteth nothing for his Soul of all that he deſireth, yet God giveth him not Power to eat thereof.* He ſtarves in the midſt of his Affluence, heaps up Riches ſo long, till he is really Poor, and as if he was running backwards in a Ring, he flies from *Poverty* ſo far back, till he runs upon that which he firſt avoided.

But it may be ſaid, Why ſhould Coveteouſneſs be ſo foul a Crime? it does no harm to any Body elſe, a Man thereby only forbears thoſe things which he might enjoy, wich is an Injury to no one but himſelf; beſides, Prudence engages us to take care for the Future; and the Apoſtle ſays, *He that provides not for thoſe of his own Houſe, is worſe than an Infidel.* To which I anſwer, 1. That a Man ought not to tyrannize over his own Body, any more than he ought to murther himſelf; as he has not ſuch a Power over himſelf, as to deſtroy his Body, ſo neither ought he to defraud it of thoſe Neceſſary Refreſhments which God has ordered us to allow it; unleſs it be upon a Religious Account, in order to ſubject it the better to the

Soul.

Soul. Therefore he that Starves his Belly to increaſe his Eſtate, is in a leſſer degree *Felo de ſe*, he felonioufly robs his Body of thoſe Enjoyments which our bountiful Creator has provided for it. 2. The Covetous Man injures the Publick, either in letting that Money lye uſeleſs by, which ought to be current for the Benefit of the Community, or by a penurious way of Living, which no ways contributes to the Circulation of Trade, which is the Sinews of all Society, and the Livelihood of the far greater Part of all Nations; by generally oppreſſing the Neceſſitous with extravagant Uſe and extortive Payments: Or, *Laſtly*, By defrauding other Poor Men of the Alms and Benefactions they have a Title to. 3. Neither ought we to be ſo ſollicitous for the Future, as not to enjoy the Preſent. We ought to commit all future Events to God's Diſpoſal, who will provide for us as is moſt fit. He who could feed the *Iſraelites* with Bread from Heaven, and *Eliſha* by Ravens, will moſt certainly never let us want what is fitting for us. Which admirable Leſſon we are taught by our Bleſſed Saviour, *Mat.* 6. 31, 32. *Therefore take no Thought, ſaying, What ſhall we eat? or what ſhall we drink, or wherewithal ſhall we be cloathed? For after all theſe things the Gentiles ſeek, for your Heavenly Father knoweth you have need*

of all these things. 4. As for that Saying of St. *Paul*, 1 *Tim.* 5. 8. by those οἰκείους or Persons of our own House, are meant those of our Family, which are already fell into Necessity, who having rich Relations that can maintain them: The Apostle says, it is a shame that they should be maintained by the Church at her Charge; for by that means those Christian Kindred would shew themselves worse than the Infidels. He does in no ways incourage those miserly Fathers, who pine their Body, and barter away their Souls, to leave their Sons Wealthy. But although the Apostle should urge it as a Duty of Parents to lay up a competent Maintenance for their Children to subsist upon, when they are dead; which indeed is their Duty when they are placed in a thriving way of Living; yet the Miser can from thence draw no Excuse for his Sin. For he endeavours to provide for their Luxury, rather than their Maintenance; and by his griping Avarice, entails such a Curse upon them, as will sooner make them miscarry than prosper in the World.

SECT.

SECT. III.

That a Contempt of the World doth consist in being Temperate.

I Do not take Temperance here in that large extent in which the School-men, and many Writers of Ethick Books do, when they make it a Cardinal Vertue, and therefore must render it as comprehensive as they can, to take in the other Vertues under it; for they make Temperance to consist in the Moderation of all those things, which are in their Phrase, *maxime allicientia*, which do very much tempt a Man, whether they be Pleasures of the Mind or the Body; so that in this Acceptation, not only Corporal Pleasures, but also the Passions of the Soul, such as Anger and Revenge, are the Object of Temperance too. But I shall take it in that Sense, which *Aristotle*, in the Third Book of his *Ethicks* doth, where he defines Temperance to be a *Mediocrity about the Pleasures of the Body*, that is, *a moderate Use of them*. So that a Man may be in some measure intemperate by immoderate using any of these Pleasures, which are convey'd by any of his Senses; *Aquin. 22. Q. 4.*

by an extravagant Delight in hearing Muſick, by looking upon fine Proſpects and Pictures, and by Smelling delicious Perfumes, as well as by Whoring or Drinking. But becauſe the two other Senſes are more ſtrong and untamable, they meet with more Occaſions, and have more violent Temptations to invite Men to their Pleaſures; 'tis the Buſineſs chiefly of Temperance, to moderate the Uſe of Pleaſures ariſing from them. In the Moderation therefore of theſe Pleaſures, Temperance becomes a threefold Vertue, and Branches it ſelf into, 1. *Abſtinence*, 2. *Sobriety*, 3. *Chaſtity*.

PART I.

Of Abſtinence, the Firſt Branch of Temperance.

By the Practice of Abſtinence. Theſe three Vertues, next to the Aſſiſtance of the Holy Spirit, are the ſtrongeſt Defence againſt the greateſt Shocks the World and the Devil can make upon us; for thoſe Pleaſures, which it is their Province to govern, are as it were their *Grand Artillery*, whilſt other Temptations are but their *Small Shot*; with thoſe they make only their little *Attacks* upon us, but with theſe they even *Storm* our Innocence.

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Therefore he that does in any measure pretend to *Contemn the World*, must be sure to subdue those Pleasures by the constant practice of these Vertues; for these are so essential to all Religion, that there is no pretending to it without them; we may be excused perhaps from some other Vertues, because they are not altogether so intelligible; but these are such plain Dictates of our Understanding, that there is no Pleading against them: Other Vices may not be so dangerous to retain, but *Gluttony*, *Drunkenness* and *Whoredom*, will most certainly sink a Man to the bottom of Hell, nor will all the other Vertues he possesses serve to bear him up; to eradicate other Vices, and to cherish these, is to be plaistering our *Finger* for a Scratch, whilst we neglect a Distemper which is preying upon our very *Vitals*; 'tis like beautifying our *Frontiers* and *Out-works*, whilst we let the Enemy lie Ravaging in the *Heart* of our Country. He therefore that would arrive to a Contempt of the World, must take care to be diligent in the Practice of *Abstinence*; which is shewn,

First, *In not eating over-much of our ordinary Food.* By over-much, must not be meant any quantity of Meat particularly determined; so that each Man must *Not to eat too much.*

eat Fifteen or Twenty Ounces at a time, and he that eats more is Intemperate: For as the Moraliſts ſay, It is not an * Arithmetical, but a Geometrical Proportion, which we are to Square our Actions by; that is, in the preſent Caſe; the Bounds of Temperance in different Men are different; one Man of a very Hale Conſtitution, whoſe Blood moves on rapidly in his Veins, and does daily boil off a great part of its ſelf by its agil Motion, or one whoſe Labour does weary him by continual Conſumption of his Spirits, hath greater need of a Supply from a larger quantity of Nouriſhment; than the cold Phlegmatick, whoſe Pulſe hardly creeps within him, or thoſe unactive or idle People, who ſcarce ever ſtir all the Week from their Bed or

* *Ariſtotle* ſays very well, That the Medium in which Vertue doth conſiſt, doth not lye as the Medium in an Arithmetical Proportion, equally diſtant from both Extreams; as in 1, 2, 3, whereof 2 is equally diſtant from both Extreams, becauſe 3 is as much above 2, as 1 is under it; but as in a Geometrical Proportion, *viz.* 4. 8. 16. where the middle Number 8 comes nearer in value to 4, than to 16; ſo are we to ſet out the *Mean* of Vertue nearer or farther from the Extreams, as Prudence ſhall direct. As for inſtance, Suppoſe three Pound of Meat be too much for any Man to eat, and one Pound too little, we muſt not therefore take the Middle, and oblige every Man to eat *two* Pound; but muſt leave every Man to uſe a *Prudential Mean*, to let the ſtrongeſt Conſtitutions come the nigheſt to *three*, and the weakeſt to *one*.

their

their Chair. Nor ſhould any Man oblige himſelf to ſet Rules as to the quantity he is to eat, becauſe as our Health varies, we may eat more or leſs; and becauſe theſe Whimſies of *Leſſian* Diets, of weighing of Meats and Drinks, to be eat at ſuch times, at ſuch a diſtance from Sleep or another Meal, ſeem always to have in them more of the *Spleen* than either *Prudence* or *Religion*. Every Man's own Reaſon will direct him how to avoid Exceſs of Eating, as well as any *Caſuiſt* or *Vertuoſo* of them all, and to follow *Nature* in Eating when a Man is an Hungry, and in Drinking when he is a dry, and not to Repletion, and to an Over-charging her, is far more wholſome and friendly, than all the little Rules of nice Art and Pedantry. But to eat gluttonouſly, more than Nature does require, and more than ſhe can digeſt; to uſe Arts to provoke an extraordinary Appetite, and to increaſe the Pleaſure of Eating; to uſe Decoctions to eat a great deal, and ſtrong Drinks to digeſt it, are Actions ſo filthily ſcandalous, that all Mankind are agreed to fix the moſt deteſtable Infamy upon them. All Vices are really ſcandalous and reproachful, or at leaſt ought to be ſo; but this appears to all Men, to have ſomething more of Uglineſs than the reſt: for many Men have arrived to ſuch an Impudence

dence in Vice, to such a *Glorying in their Shame*, that they have openly avowed themselves guilty of *Whoredom* and *Drunkenness*, *Murther* and *Revenge*; but I never yet knew a Man that had Face enough to profess himself a *Glutton*. This is a Vice so perfectly Brutish, that a Man not only disparages, but even dethrones his Reason in submitting to it, by putting that Noble Faculty upon such vile Offices, as being a Slave and a Pander to his Belly. Many other Vices will suffer Men to prosecute their Calling and them together, they may be very Vicious, and withall very Industrious; but this Vice nails down their Hands to their Pockets, makes *Work* as uncomfortable to them as *Fasting*; it makes their Business go on with that slowness and heaviness, as if every Motion of their Hand went to their very Heart; they have learned to Labour so much at their Meat, that they Freeze at their Work. I might add, that this Vice does incapacitate Men for all Acts of Prayer and Devotion, and all other Religious Exercises; it fills the Soul with Carnal Idea's, and makes every thing of a Spiritual Nature as easie to be seen by their Eyes as their Understanding: The Fumes from their Stomach do so over-cloud their Brain, that they would quickly flag the Wings of their Devotion, when-ever they should

should attempt it; nor can we well suppose that those refined Thoughts of Prayer and Contemplation should be ever found in such Minds which are hardly able to think at all. But I need not much urge this to those that can condescend to so filthy and so beastly a Sin, for they know but little what Devotion is, or concern themselves but little about it. But however, such Men may consider lastly, that *Health* is a thing worthy their Consideration, that a Man should not eat too much, because he should not be Sick too often; that their Excess of Eating will in time dull the edge of their Appetite; that it will be the Parent of many Diseases, which will very much lessen their beloved Pleasure, or will bring on Death, which will make it cease to be at all; that it is better for them to be thrifty of their darling Enjoyment only to make it hold out the longer; that it is but an ill Bargain to linger out an Old Age in the Extremities of the Gout or Chollick, for a few Surfeiting Meals when they are young; or for the sake of this ugly piece of Sensuality, to lose Twenty or Thirty Years out of their Life.

Secondly, *In not making our constant Food upon the most delicious Meats.* I do not mean hereby that all Per- *Not too Deliciously.*

sons

ſons of the beſt Quality, ſhould feed upon as hard Fare as the Pooreſt, or that others, upon ſet Occaſions of Rejoycing, ſhould not provide themſelves a more dainty and ſplendid Proviſion. For God has provided theſe good Things, which chiefly furniſh out the moſt ſumptuous Tables, on purpoſe to be enjoy'd, and has made them but rare, becauſe they ſhould not be enjoyed too often; and he is ſo far from forbidding Feaſting, that he did command many of them to his People the *Jews*, and his own Eternal Son has honoured a * Marriage Feaſt with his own Preſence. But to make it ones Buſineſs every day to furniſh a Table with variety of Dainties, to rack ones Brain for ſtudied and elaborate Delicacies, to ſet our Heads at work only for our Bellies, to be more at a Loſs for Sauces and new ways of Dreſſing, than for Food; to let our Fancies hanker after every thing that is rare and coſtly, and to frame our Palates to reliſh nothing but what is prodigiouſly expenſive; this is to proclaim our ſelves ſuch ſoft and ſenſual Creatures, as not to deſerve the Name of Men. One can hardly with Patience read the Books of *Horace* and *Juvenal*, *Lucan* and *Perſius*, *Petronius*, *Seneca*, *Tacitus* and *Suetonius*, where we find the great *Romans* taxed with this intolerable Luxury; to ſee how that

* *John* 2.

that noble People, which had formerly been famous for the moſt exalted Vertue, was then ſunk into the loweſt Dregs of this Diſſoluteneſs and Senſuality: Who can, without Indignation, as at an Affront offered to Human Nature, read of ſuch Wretches as *Caligula*, *Domitian*, and *Heliogabalus*, to find them ſending Senators into the *Eaſt* to fetch home Fiſh and Fowl, and calling a Senate to conſult how to diſh out a great Fiſh; to ſee them rolling in Baths of flowing Nard, diſſolving Jewels worth a Million of our Money, and drinking them off to a Whores Health? I cannot ſay we have any ſo Luxurious in our Time, becauſe we have none that are Maſters of ſo great Riches; but if we may make an Eſtimate of what they would do in ſuch a Fortune, from the Vanity they ſhew in their preſent one, I am afraid, many, not only in the Court, but in the City too, both Men and Women, would out-do any *Cleopatra*, *Caligula*, or *Heliogabalus* of them all. But to what purpoſe ſhould a Man ſtudy ſo much to pleaſe his Palate, when he may Dine better upon the firſt Diſh that offers it ſelf? Nature it ſelf is content and better ſatisfied with that which is moſt ſimple and readieſt at hand; and if we will take a Great Man's Word, *What our own Grounds and Barn-doors afford us are not on-*

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* *Monſieur* Eure mont *in his Letter to Monſieur D'* Olonne.

ly more wholeſom, but more Palatable to all impartial Men; but as for Kitchin Compoſitions, Ragoos, Out-works, &c. * he tells us, *they ought to paſs with us for a ſort of Poiſon.* Nay, what, not only an Irreligious, but what a ſilly Project is it, to lay out ſo much pains, and be at ſuch Expence, only to make our ſelves Sick; to uſe ſo much Art and Deſign to tempt our Palat to Gluttony, which of it ſelf is inclined to Temperance; by a great deal of Charge, to ſweeten that, which, after we are ſatisfied, would otherways go down like the moſt nauſeous Potion; and which will generally make us but Sick at laſt? This is ſo ſhameful a Practice, that by this we do not only become Brutes, but we out-go them in their own kind, by how much the more our Reaſon furniſhes us with thoſe Artificial Methods of Gluttony which they want; and ſo enables us to become the greater Beaſts of the two.

Not Meats over Nouriſhing

Thirdly, *In not making our conſtant Feed upon things which ſupply extraordinary Nouriſhment.*

Our Nature is of it ſelf inclinable enough to Evil, and the Devil takes ſufficient Advantage of our Health alone, to tempt us to unlawful Thoughts and Actions. But 'tis a ſign

ſign that ſome Men deſire to be more wicked than the Devil wiſhes them to be, when they turn Tempters to themſelves, by chooſing ſuch Food which will do his Buſineſs effectually, and ſave him the Labour. The Ancients, in the more diſſolute Times, were Lewd enough of all Conſcience, but they generally truſted to a vigorous Stock of Nature for it; but to the Shame of our Days, we aſpire to their Wickedneſs, and yet muſt truſt to Art to effect it: We have all the Will to be as Lewd as they, but we want the Ability. But if neither Religion, nor Grace, nor any Pious Principle will work upon ſuch People, yet the Conſideration that it debilitates their Conſtitution, and leſſens their natural Flame by overmuch Fuel; that it caſts an infamous Reproach upon their Nature, to let the World know it ſtands in need of ſuch Helps; methinks this, if nothing elſe, ſhould engage them to a more wiſe and temperate Practice.

PART. II.

Of Sobriety, the Second Branch of Temperance.

The Second Branch of Temperance is *Sobriety*, which is a *Temperance obſerved in Drinking*,

Drinking, as Abſtinence was in Eating. Therefore to be ſure every one that would Contemn the World, muſt be perfect in the Rules of Sobriety, and wholly avoid the foul Sin of Drunkenneſs; which the Apoſtle tells us expreſly, doth Diſ-inherit us of the Kingdom of God, 1 *Cor.* 6. 10. Now, to the Compleat Practice of Sobriety, it is requiſite,

Not to be Drunk. First, *That a Man ſhould not drink to Intemperance, or to the Loſs of his Reaſon.* And truly, upon this Account, all Men ſhould be afraid of ſtrong Drink, becauſe it has that effect upon them, as to deprive them, for a time, of the Nobleſt Faculty they enjoy, becauſe it makes a kind of an *inter regnum* in them, when the Man is for ſome time depoſed, and the Brute uſurps the Throne. It was a mighty pretty Anſwer of young *Cyrus* in *Xenophon*, who being asked by his Grand-father to drink ſome Wine; *No Grand-father*, ſays he, *I will not, becauſe you put Poyſon in it, for your Friends which were lately here upon your Birth-day, drank of it, and they all loſt their Senſes.* And indeed it would make any one wonder what Charms there ſhould be in Drunkenneſs, that ſhould recommend it ſo much to the World. When we conſider what Fools and Sots it makes of

Men,

Men, to be the Sport of their own Company, and the Diverſion of the Children in the Streets; that it make them ſick after every Debauch, and breaks their Conſtitution after many; that it diſcloſes their Secrets, and makes them often for ever repent of what they then diſcover; that it animates Men into Quarrels, arms them with Rage and Fury, and oftentimes makes the deareſt Friends Murtherers to one another; that it fooliſhly ſquanders away a Man's Time, makes him loſe his Trade, or neglect his Buſineſs; that it oftentimes Beggars his Family, ſtupifies his Senſes, and at laſt damns his Soul: I ſay, to conſider all this, a Man may be as ſoon in love with Halters and Gibbets, with Daggers and Poiſon, as with ſo abominable and peſtilential a Vice. I know 'tis uſually ſaid that good Company puts them upon it, for no Man will own to be Drunk for the Pleaſure of Drinking. But Why ſhould Company make a Man Drink to exceſs more than to Eat to exceſs? Why ſhould not I be obliged to eat Slices of Beef with a Man of a bigger Stomach, as well as to drink the ſame Quantity with a Man of a ſtronger Head? Is a Man ever the better Company for being Drunk? Nay, generally, does not one drunken Man ſpoil a great deal of good Company? A Man indeed may

talk with more Noiſe, but never with more Wit for being Drunk; and if ever a good Thing be ſaid in a Company of Drunkards, it is whilſt they be yet Sober. 'Tis Nonſence to ſay we cannot be ſo Rude to part with our Company, for it is time to part with them who have reſolved to part with all Sobriety and good Senſe. Beſides the Civility of the Age will hardly allow Men to lay too great a Reſtraint upon any one; and let a Man but eſtabliſh himſelf a Character of Sobriety: and the very Awe of his Vertue will keep the moſt impudent Drunkard from being too preſſing and importunate: ſo that in ſhort, no Man can be obliged to be Drunk, unleſs he has a Mind to be ſo; and that is a thing ſo horrible ſcandalous, that few Men will care to own, and therefore I am ſure no Man ought to practiſe.

Not to make others ſo.

Secondly, *He ſhould not encourage Drinking till others are Drunk, though he be able to hold out longer.* A Man may be Sot and Drunkard enough of all Conſcience, and yet may poſſibly be never down-right Drunk in all his Life. His Head may be of that ſtrength, as to ſecure his Reaſon, whiles that of all the Company lies drowned in their Liquor.

But

But certainly this victorious Drunkard is not one jot more innocent than the others. The Scripture pronounces a Wo, not only againſt thoſe that are actually Drunk, but againſt *them that are mighty to drink Wine, and men of ſtrength to mingle ſtrong Drink*, Iſa. 5. 22. As for the Drunkards of the ſhallower Head, by their Sickneſs after a Debauch, and the Shame of it, they are kept from Drinking altogether ſo often; but the Triumphant Drunkard has no Reſtraint upon him, for his conſtant Succeſſes do animate and encourage him continually on to freſh Conqueſts. Indeed Drunkards of all ſorts are equal in their Crime, as to their fooliſh laviſhing away their Time, and ſpoiling God's Creatures, as to their waſtfully ſpending their Money, and neglecting their Buſineſs; but the ſtrong-headed Drunkard is generally the more Vicious, becauſe he has ſeparated all Modeſty from his Vice, he glories in that which others are aſhamed of, and has taken up the Office of being the Devil's Vice-Gerent, by firſt tempting Men to ſin, and afterwards expoſing them to ſhame.

Thirdly, *He ſhould not ſpend too much Time in Drinking.* Whenever Drinking is allowable, beſides when we are a-dry, it is only for an innocent Recreation or Refreſhment, when we are tired with Buſineſs, or have not much Buſineſs to do. And this cannot be for any long time, for either our Devotion, or Study, or Buſineſs, or Sleep, or ſomething elſe will call us from it. But to turn this Recreation into an Employ, to take up our Sitting in a Company as if we were to get our Livelihood in it, is to contradict the ſtanding Rules and Purpoſes of God's Providence; 'tis to ſet out our Time deſignedly for Drinking, and to do our Buſineſs by the By. I confeſs I have often heartily pitied the Misfortune of ſome Gentlemen of an illiterate Education, who can as ſoon ſpend an Afternoon without Breathing as without Drinking, for that is the beſt Expedient they think they can find to help off with their Time, which hangs ſo uncomfortably upon their Hands. Indeed theſe poor Gentlemen have reaſon almoſt to curſe their Parents, that would give them no better an Education, whereby they can find no Reliſh in thoſe noble Arts and Sciences, which make the Lives of other Learned Gentle-

Not to ſpend too much time.

Gentlemen pass so pleasantly along: But however, no Gentleman can be so straitly put to it for Diversion, as to be forced upon Drinking for it; for when it is dry enough to be abroad, the Sports in the Field will give him an Entertainment more delightful and more innocent; and at other times we have Books enough in our own Tongue, in Divinity and History, Law and Morality, to spend a Day with Delight and Improvement; nay, even to take up with the frothy Entertainments of Plays and Romances, or every day to Card and Chat with the Ladies, is time better spent than to be a Drinking.

Fourthly, *He should not be drinking at unseasonable Hours.* The Night is a time which Nature hath set aside for Rest and Sleep; and when every thing about us in the dead of Night is husht and still, methinks 'tis extreamly unnatural to hear the Noise and Mirth of Jolly Companions. In the Day time Nature seems to rejoice with us, with a Face of Gaiety and Delight, and the sight of People stirring about us, seems to add something more of Life to our Pleasure; but in the Night time Mens Voices seem to have a different Tone and Accent; the Time

Not at ill Hours.

of Night ſeems always to mix ſomething of a Melancholineſs with the Mirth, as if one was hearing Stories among the Tombs. Therefore I wonder how it ſhould come in Faſhion, in downright deſpight to the Order of Nature, to ſit up Drinking ſo late a Nights, when they may find ſo much more convenient and pleaſanter a time for it in the Day. Nay, drinking to Exceſs in the Day-time is not more injurious to the Body than the bare ſitting up long in the Night; for the Want of Sleep only, and the Chill of the Air are as miſchievous as the Intemperance; ſo that for this Reaſon thoſe that are reſolved to ſet up for Drinking, ſhould methinks, take always their Doſe in the Day-time, that ſo they may be able to hold out their Trade the longer. Add to this the Trouble and Diſturbance which is given to Servants and Attendance (to whom a certain Regard is due) and oftentimes to whole Families; and this will be a Motive to a good natured Man to find out ſome fitter Opportunities to drink in.

Not to ſpend too much Money

Fifthly, *He ſhould not ſpend too much Money in Drinking.* Many a Man *has been ruined in the World*, not only by keeping a Drunken Company, but one that has been too expenſive

ſive for him. For, one Man can afford to ſpend more upon his Diverſion than will keep another Man's Family; ſo, that if an ordinary Mechanick will keep Company with none but Gentlemen and Merchants, 'tis ten to one but he ſtarves his Family by only paying his Club with them, who yet may never drink to exceſs all the while. For every poor Man cannot pretend to thoſe more generous Drinks, which may be well enough afforded by Perſons of better Quality; the drinking of them may be no detriment to their Families, whilſt the other Man's Children may pine for *Bread* as he is drinking *Wine*. Now ſuch a Man ought to conſider, that his *Diverſion* is the laſt thing he ought to conſult, that he ought to provide his Family of *Neceſſaries* before he allows himſelf thoſe *Superfluities*, and that his pleading that he never drinks to exceſs will not in the leaſt atone for his Inhumanity and Barbarity to his poor Family. And perhaps, more Families, of late, in the Nation, have been ruined by this affectatious Vanity, than by down-right Debauchery; ſince Men of all Qualities almoſt have endeavoured to live alike; ſince every little Man is ambitious of keeping the beſt Company, out of hopes of getting ſome conſiderable Character and Reputation by it, al-

though by all ſenſible Men of his own Cabal, he is lookt upon but as a bold and oſtentatious Fellow, and is adjudged by God Almighty for not *providing for thoſe of his own Houſe, to be worſe than an Infidel.*

PART III.

Of Chaſtity: The Third Branch of Temperance.

The Third Branch of Temperance is Chaſtity, which is a Vertue which conſiſts in *avoiding all unclean Actions, and all immodeſt Behaviour.* Now therefore, that our Contemner of the World may be perfect in this, he ought,

First, *To avoid all unclean Actions whatſoever in an unmarried State.* I will not ſay that a State of Virginity is a State of Perfection; but it is certainly a State of very great Beauty and Purity, 'tis that which comes near to the State of Angels, and the nigheſt of any thing in this World to the Nature of God himſelf; But then this State is to be a State of Virginity indeed, not only of Celibacy, as the *Papiſts* generally make it;

where, if the Parties keep from Marrying, they may commit all the Whoredoms and Villanies in the World, and yet keep their Oath of Continency most strenuously. Nay, to see how they abuse the State of Virginity, with such abominable Permissions and Dispensations, it would put a modest Heathen to the Blush. To find how a great number of the Casuists of that Church make simple Fornication but a Venial Sin, and when for Health Sake, and to expel and extimulate Humour, no Sin at all; that the Pope can give a Licence to commit it; nay, that he has actually granted such a Licence as is beyond what any Man, though never so wicked would expect: For * Pope *Sixtus* IV. gave Leave to the Cardinal of St. *Lucia* and all his Family, to commit Sodomy all the three hot Months in the Year. And indeed the Libertines of the Church of *England* are so far reconciled to the *Romish* Church, as to plead for the lawfulness of Fornication as strenuously as they, with this only difference, that these say, their Church has made it *no Sin*; and the other are pleased to say, that their Priests only have made it *One*. Therefore this deserves to be considered a little more particularly.

* Related by *Wesselus*, a Learned Divine of the *Romish* Church, in *Wolfius* his *Lectiones Memorabiles*, Cent. 15. *Fiat ut petitur*, says the Indulgent Father to the Modest Petition.

First,

First, Fornication and all other Acts of Uncleanness are sinful, because they are an Undervaluing our Nature, the putting us upon the most shameful Practices, such as no sober Reason will allow; contrary to the Design and Purport of Nature, and to the unspeakable Abuse and Dishonour both of Soul and Body. For our Bodies were given us by God Almighty to be serviceable to the Soul in all Spiritual and Rational Employments, and for the Conveyance of sensual Pleasures, as far as may make for the Preservation and comfortable Subsistence of the Animal Life; but not to employ them to the vilest purposes, not to make them a Drudge to our wicked Lusts and Desires, and to serve to all the filthy ends of Beastliness and Sensuality. Nay, the Apostle carries on this Argument farther, 1 *Cor.* 6. where he bids us flee Fornication, because *our Bodies are the Temples of the Holy Ghost*; and therefore it is an horrible Impiety, to profane with our wicked Lusts that Place, which is taken up for the Residence of the ever blessed Spirit. But then what a greater Dishonour is it to our Immortal Souls, those pure Æthereal Substances, those Angelick Natures, to consent to such vile Actions, contrary to all Natural Law and Reason; to make them so undervalue

dervalue themſelves, and to neglect their own Intereſt and Happineſs? And upon this account the wiſe Man informs us, *Prov.* 6. 32. *Whoſo committeth Adultery with a Woman lacketh Underſtanding*; that is, he never acts more unbecoming an intelligent Being, he never degrades Reaſon more, than in that, and ſuch like Actions.

Secondly, This is contrary to the End and Inſtitution of Matrimony, that State which God himſelf has appointed for the Propagation of Mankind, and for mutual Comfort and Aſſiſtance in this Life. For when once Men betake themſelves to theſe unlawful Pleaſures, they grow very cold and indifferent to the Comforts of a married Life, and take all Opportunities to deſpiſe it as an Enemy to their Pleaſures and natural Freedom. But this, at beſt, is but audaciouſly to break out from thoſe Fences, which God Almighty has made about us, and to pretend to a Freedom which is inconſiſtent with our Nature, and contrary to our Obedience. 'Tis to caſſate and make void God's Holy Ordinance, to contemn and trample under foot, that Primitive Inſtitution, as old as our very State of Innocency; 'its to invert the Order and Preſcript of Nature, to wreſt God's Diſpenſations out of his Hands, and to proſe-

cute

cute their enjoyments upon their own Terms and Measures.

Thirdly, 'Tis contrary to the expreſs Word of God. For ſetting aſide the Seventh Commandment, where under Adultery all Sins of Uncleanneſs are forbidden, and the woful Denunciation againſt them in many places of the Old Teſtament; our Saviour's Command, *Mat.* 5. 27. has improved the old Precept: *Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit Adultery. But I ſay unto you, that whoſoever looketh on a Woman to luſt after her, hath committed Adultery with her already in his Heart.* Then certainly all outward acts of Uncleanneſs are more diligently to be avoided, when the very thoughts and deſires of it are ſo abundantly ſinful. So the Apoſtle adviſes us, That we ſhould *not faſhion our ſelves according to our former Luſts, but to be holy in all manner of converſation*, 1 Pet. 1. 14. that we ſhould not *make proviſion for the fleſh to fulfil the luſts thereof*, Rom. 13. 14. So St. *Paul* again, 1 *Theſſ.* 4. 3. bids us *abſtain from Fornication, that every one of us ſhould know how to poſſeſs his Veſſel* (i. e. his Body) *in Honour*. And he tells us further, That *Fornicators ſhall not inherit the Kingdom of God*. From all which we may conclude, that whatever the

the Libertines may further object, the Papists may as well make Murder or Incest to be Venial Sins as Fornication; and as for the Popes License and Indulgence for it, it will stand us in little stead, unless he could let a Man into Heaven for that, for which God has plainly declared He will keep him out.

Obj. 1. But some Object, That *simple Fornication* is no Sin, because it is not forbid in the Ten Commandments; for if it be a Sin, it is a Sin against our Neighbour, and so reducible to the Second Table. But this is the consent of two Persons voluntarily to an act, and then, *volenti non fit injuria*, they injure no body; and so consequently, this can be no Sin against our Neighbour. To this may be answered, 1. That all Sins are not against God or our Neighbour, for there are some against a Man's own self, as are all such as are against the Dignity of our Nature, and the design of our Creation, as Drunkenness, immoderate Anger, *&c.* and are reducible to the Second Table, either as the Causes, Incentives, or lesser Degrees of those grosser Sins which are there specified. So Anger is reducible to Murder, because it is so frequently the Parent of it; Drunkenness, and other Intemperance to Adultery, because it

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is an Incentive of it; and so likewise Fornication, and all other Uncleanness to the same Commandment, because they are greater or lesser Degrees of that Vice which is there prohibited. 2. But this Sin is a Sin against a Man's Neighbour as well as against himself; 'tis an injury to the Relations and Families of the Persons thus abused; 'tis an injury to the Publick, by despising Legal Matrimony, and contributing to the Birth of Spurious Children; 'tis an injury to the Persons of each other, by dishonouring their Bodies, as the Apostle speaks, and furthering them in the commission of a known Sin.

Obj. 2. Others say, in favour of *Fornication* and other *Uncleannesses*, that they are things they cannot help; that their Temptations are so strong upon them, that there is no resisting them: and let them use all the Reasons and Arguments they can against them, yet still they will prevail; and therefore 'tis as good, they think, to make no opposition at all as to be sure to be foiled in the Enterprise. But to this I answer, That I hope when they say they cannot help it, they are not necessitated or forced to such an action, for that is what we call a Rape; or that they are necessitated to them as they are to Eat or to Drink: All that they can mean by it is,

That

That they have ſtrong inclinations to them, which will coſt them ſome trouble to Conquer. But then, what is this to a Neceſſity? Is a Man neceſſitated to be ſtarved becauſe it will coſt him ſome pains to get a Livelihood? Is one forced to be a Slave to his Enemy, becauſe he muſt be at the Trouble of encountring him before he can get rid of him? Why, ſo it is in the caſe of our Luſts and Paſſions, we muſt ſtruggle and contend with them, Maſter and Subdue them, and not lazily ſuffer them to get the better of us, when with a little ſtriving we might get the better of them. 'Tis in vain to ſay we muſt as well ſubmit to theſe *Appetites* as to thoſe other *Deſires* of *Meat and Drink*, for the fulfilling of thoſe is neceſſary to the ſubſiſtence of Nature, and without which a Man can hardly live a Day; but I dare ſay, no Man was ever ſtarved by Chaſtity. Yet after all, if the Man's Inclinations are ſo untameable, as to render his life uneaſie by the impluſe of continual Temptations, by the weakneſs of his Reſolutions, and the weariſom employ of conſtant Watching and Obſervance, then God himſelf has provided a Remedy for this, the Holy State of Matrimony; and if he refuſes to make uſe of this means, when he falls into Sin 'tis at his own Peril. I have been

ſome-

ſomething long in anſwering theſe two Objections, becauſe they are the topping ones of the Debauchees, by which they would excuſe their own Crimes, and betray others into the like.

2. *Our Contemner of the World ought to be Chaſte in Matrimony, or to preſerve the Marriage Bed undefiled.* This is a Duty which has been accounted moſt Sacred and Inviolable in all Ages and Nations, and the Breach of it was never accounted a matter of Mirth and Drollery but amongſt us Chriſtians, who nevertheleſs, to our ſhame, profeſs a Religion which eſtabliſhes Matrimony upon a firmer Foundation than any. Diſagreement and inequality of Temper or Age, are in other Religions cauſes ſufficient for Divorce; but our Saviour ſaith, *Whoſoever putteth away his Wife, ſaving for the cauſe of Fornication, cauſes her to commit Adultery: and he that marrieth her committeth Adultery*, Mat. 5. 32. Nay, the New Teſtament is full of Exhortations for the making the Marriage State comfortable and happy. It engages us to Conjugal Chaſtity by the Honour of the Duty, and the wickedneſs and puniſhment of the violation of it. *Marriage is honourable in all, and the Bed undefiled; but Whoremongers and Adulterers God will judge*, Heb. 13. 4.

It

It enjoyns a most particular Love and Affection to each: St. *Paul* commands the Ancient Women to Instruct the Younger ones *to be sober, and to love their Husbands*, as if none but who did so could be Sober, *Tit.* 2. 4. And in many other places, the Husband is obliged *to love his Wife as Christ loved the Church*, to *love his Wife even as himself*; which imply the highest and most ardent degree of Love and Kindness. Therefore, they that do any ways contribute to the breach of this Love and Fidelity, have a better pretence to be Turks or Heathens, or any thing, than Christians. But to make an Estimate of the Wickedness of the violation of Conjugal Chastity, be pleased to take a view of Adultery in its threefold Aspect.

1. Of the Adulterer, of any sort whatsoever that shall Defile his Neighbours Bed. This, besides the Uncleanness common to all Sins of this Nature, and the violation of God's express Commands, is an injury so great and intolerable, as none but the Injured Party can make a Just estimate of. How impatiently do we bear the loss of some small part of our Estates, the being overreached in our Dealings, and the ill return of our Adventures? and yet as these are but slight, so they are repairable Losses; but this is to spoil us of that, which all Men

and all Nations have accounted most Sacred; this is to dis-unite those Affections which have been bound together by so many mutual Plights and Vows, by the most Religious Oaths, and with the most Sacred Solemnity; this is to introduce a Spurious Race into a Family, to put by often the true and genuine Heirs, and to deduce an irrevocable Cheat down to all Posterity; this is to expose our innocent Friend to all the Contempt and Contumely of the World, to all the inward vexations of Soul, and to all the miserable effects of a divided Family. Methinks, however Men were hurried on by the impetus and rage of their wicked Lusts, methinks, I say, meer Natural Pity, and the tenderness of Human Nature should keep them from acting an Injustice against their Neighbour, the effects whereof are so horribly cruel and so pestilentially injurious.

2. Of the wickedness of this Sin on the part of the *Adulterous Husband*: he that hath *left the Wife of his Youth*, and *followed after strange Women*, that has contemned the Chast embraces of the Conjugal Bed, for the polluted Love of an infamous Harlot: For him to behold the Criminal blackness of his Sin, 'tis but the casting his Eyes back upon those Sacred Engagements they made to each other before

before they entred into this Holy Order; to recollect those Vows and Protestations then interchangeably made, so uttered and so repeated with the most earnest and most endearing Accents; let him remember those solemn Promises made before God in his Holy Temple, in the face of his People and his Holy Angels; those Hands then joined together by God's Minister in token of an indissoluble Bond, and an uninterrupted Amity; and then let him consider how monstrously criminal it is to break through all these Ties and Obligations, and to prosecute a Lust which is attended with all this Perfidiousness and Perjury. Let him consider farther, how ungrateful and ungenerous it is, thus to slight and despise her, who has *left all to follow him*, that has quitted *her Fathers House, and left her Mother that gave her Suck*, to take Sanctuary in his Bosom, and to live under his Protection; thus to neglect and contemn her, that has hitherto lived with him in an inviolable Loyalty, an unspotted Duty and Affection, and a constant Care and Tenderness; that has, perhaps, adorned his Bed with a numerous Off-spring, so that *his Children flourish like Olive Branches round about his Table*; now after all this, for him thus vilely to abuse his good Co-partner in every Fortune, it does manifest him guilty of the most

wicked Treachery, the foulest Ingratitude, and to have a Soul sunk to the lowest degree of Baseness and Inhumanity. Add to this the constant troubles and vexations in such a Family, the disobedience of the Children, and the coldness of their love to such a Father, the daily disquiet of the more innocent and unknowing Babes, that are wont to sympathize with their disconsolate Mother, the growing wickedness of their riper Children, that will be too apt to imitate the Example of so lewd a Parent: But I shall conclude this particular with that memorable passage in the Prophet *Malachy*. *The Lord hath been witness between thee and the Wife of thy Youth, against whom thou hast dealt treacherously; yet she is thy Companion and the Wife of thy Covenant. And did he not make one? yet had he the residue of the Spirit: and wherefore but one? That he might seek a godly seed: therefore take heed to your spirit, and let none deal treacherously against the Wife of his Youth,* Mal. 2. 14.

3. Of the wickedness of this Sin on the part of the *Adulterous Wife*. Whatever guilt is contracted by the Adulterous Husband, the same is imputable to the Adulterous Wife, because of the mutualness of their Matrimonial Promises, and their other obligations

ligations to a mutual Gratitude. But on the Womans ſide, that is guilty of this Crime, there ſupervenes an Additional Wickedneſs. She, before ſhe can arrive at this pitch of impiety, muſt offer violence to her Nature, break through all the Fences of her Natural Modeſty, and Steel her Fore-head with the moſt hardened Impudence. She is not only guilty of the Breach of ſo many Oaths and Vows of Ingratitude to her kind Protector and Cheriſher, but is perfidiouſly Diſloyal to her Head and Superiour, to whom ſhe owes ſo much Obſervance and Obedience; for whoſe ſake ſhe ought not only to maintain her Chaſtity entire, but even an unſpotted and unqueſtionable Reputation; and therefore to Defile his Bed with the Embraces of an impure Adulterer, is not only an Injury, but a Treaſon, a moſt Diſloyal and an Impious Conſpiracy. But the horrid conſequences of the Fact ſets her Crime above all Eſtimation; to Baſtardize a Family, and perhaps, to wrong her own Children of their Paternal Inheritance, to take off the Fathers Love from his own Children, and make him look upon them all as an uncertain, if not a Spurious Progeny; to cauſe him to deny a ſufficient Maintenance even to his true Born Sons, and perhaps, to leave them Poor and Succourleſs in the midſt of

his Affluence. These are such miserable and fatal Events of this Crime, that she, that notwithstanding all this, shall engage upon it, must, one would think, have divested her self of all the Tenderness of her Sex, and have put on a sort of a Deviliſh Cruelty, thus to offer to him in requital of his Love and Kindness, such an irreparable and insupportable Injury.

Modest Behaviour.

3. *The Contemner of the World ought to be of a modest behaviour.* I shall not here nicely Examine upon what account Mankind alone, of all the Creation, has acquired that Modesty and Shame-facedness about *Venereal Matters*, altho' I cannot subscribe to *Charrons* Opinion, who will have it only to proceed from Custom and Design, to raise our Appetites the higher after those things which we see purposely hid from us; but I think rather that it arose chiefly from the lapse of Mankind who were not till then *ashamed of their Nakedness*, till Sin had raised in them such disorderly Appetites and Inclinations, to which they were greater strangers before; at the thoughts whereof, they were confounded themselves, and did endeavour, as much as they could, to hide them from the knowlegde of others. But be this as it will, every

ry Man finds within himself a Natural desire to skreen over with silence every thing in relation to these matters; and we see that those People that have laid aside this Natural Shamefacedness, and given themselves up to *Obscene Talk* and *Actions*, have been always accounted some of the greatest Monsters in Nature; that have offer'd more violence to her than any Men beside. And therefore it is observed, that in all Civiliz'd Nations, this practice has been used only by the meanest and basest sort of People; but those of a more refined Education have had the utmost abhorrence of it. And we may further observe, that nothing is so great a Guard to Vertue as Modesty is; for oftentimes, when the Devil has made himself Master of all the other Fences, this holds out till the very last. And therefore Men should be very cautious of abandoning that Hold, which is oftentimes stronger than Reason and Grace together. And indeed, if we should set this single passion aside, Mankind would become a Herd of Goats and Satyrs, there would be no Order or Government, no distinction of Blood or Families, no Care or Provision for Children, but the whole Race of Rational Beings would become more Beasts than the Cattle of the Field. And this seems to me to be the Rea-

ſon why God did implant (ſince the Fall at leaſt) this Pudicity in Mankind alone; becauſe he deſigned Matrimonial Co-habitation and a diſtinction of Families amongſt Men, which he did not among Beaſts, when he allowed them promiſcuous Commixtures. Now this Natural Shamefacedneſs is as it were Natures check to all raſh and precipitate Love, which being afforded in a greater degree to the Female Sex, does reſpite any indiſcreet and unequal Propoſals among young People, till ſuch time as the more Mature and Wiſer Judgments of Parents may interpoſe. Therefore I much wonder why ſo many of our Youth of both Sexes ſhould purpoſely endeavour, by a vitious Converſation, and an affected bold Deportment, to deſtroy their inbred Modeſty, which is ſo very Natural, and withal ſo very Beautiful to behold; for Impudence, tho' it cannot bluſh, is ten times more ugly and ſhamful than the greateſt Shamefacedneſs. So *Diogenes* ſeeing a Young man troubled at his being put out of Countenance by a confident Man, *Be not concerned*, ſays he, *for this is the colour of Vertue.* But I am afraid a great many think Vertue to be of another Colour, when they make all their Actions to look of ſo different a hew: For how can one reconcile with Natural Mo-

lessly those Obscene Jests, which are the Themes of so many Virgin Tongues; who take themselves to be most *Witty* when they are most *Bold*, and do only *Laugh* at that which should in all reason make them *Blush*? It is a sad sign of the prevailing Immodesty of the Age, that one can hardly hear a good Tune, but the Obscenity of the Words is more grating to the Ears than the Musick is Melodious. Our common Dances are a sort of Anti-Pirrhick ones and resemble the Camp of *Venus*, as the others did those of *Mars*. Nay, our very Makers and Actors of Plays, are wont to excuse the Immodesty of them by the Humour of the Age, which will bear nothing more serious; and hardly any thing is more common, than to see Persons of reputed Vertue and Honour, to sit admiring Spectators at such Plays, from which *Cato* would have run away faster than from the *Floralia*; nay farther, in some places it is accounted a piece of Breeding, and a taking Quality, in the Prophets Phrase, to have *Eyes full of Adultery*; where the looks and actions of Virgins are frequently such, as would in Ancient Times have deflowred a Vestal. But hold! It is not my Business here to write a Satyr upon the Age, but only to recommend Modesty, which we ought to shew in all our Words and Actions, not

to

to ſpeak any thing which doth in the leaſt ſavour of Filthineſs or Obſcenity, rather to loſe our Jeſt than our Reputation, and to part with a Lewd Company ſooner than our own Innocence; to uſe no Actions which betoken any Laſciviouſneſs or Impurity, but rather to chooſe to be taxed with an ill-bred Shame-facedneſs, than with an un-chriſtian Impudence.

SECT. IV.

That a Contempt of the World doth conſiſt in being Humble.

A Proud Man can never be ſaid to Contemn the World, although, perhaps, he Contemns every Man in it: The World is his Kingdom, in which he has Enthroned himſelf, and therefore expects *all that dwell therein* ſhould do him Homage. The proud Man, tho' he may ſometimes chance to deſpiſe Riches or Senſual Pleaſures, yet Honour is ſuch a Deity that he muſt adore, for the ſake of which he will forfeit his Innocence and Integrity, his Quiet and Content, altho' it be but Imaginary; therefore ſuch a Man is as *Carnally Minded*, and as far from the *Contempt of the World*, as the greateſt Miſer or Voluptuary in it. But the

humble

humble Christian, that with a modest Resignation submits himself to the Divine Pleasure, that retains but indifferent Thoughts of his own self, and pays all due preference and respect to others, may truly be said to Contemn the World with its Pomps and Vanities, which so great a part of Mankind do Idolize.

Now to Contemn the World by our *Humility* it is requisite,

1. *That we should retain the meanest thoughts of our selves we possibly can, in respect of Almighty God*; for there is that infinite Distance between an Almighty Creator, who is all Fullness, and a frail Creature; that no Humiliation can be sufficient, in any relation between Him and us. Therefore whenever *we Pray to Him*, we must not come like the Pharisee, *Luke* 18. with big thoughts of our own Vertues and Performances, but approach Him with the utmost abasement of our selves, the greatest Reverence and Prostration of Soul, and the highest admiration of the Divine Excellencies; as the holy Patriarch did, *Gen.* 18. 27. *Behold, I have taken upon me to speak unto the Lord, who am but dust and ashes.* Or, as the holy Psalmist, *Psal.* 62. *My soul truly waiteth upon God, for of him cometh my salvation. Pour out your*

hearts

hearts before Him, for God is our hope. As for the children of men they are but vanity, they are deceitful upon the weights, they are altogether lighter than vanity it self. So likewise, *in all the Revelations which God is pleased to make of Himself and his Will to us*; we ought with all *humble* readiness and submission to embrace them, without consulting with the Niceties of our Reason, and our own Flesh and Blood, whether we shall believe them or no. We must not, with the Jews, who when God had promised them the *holy Land*, and Victory over the *Canaanites*, say, *We be not able to go up against the People, for they are stronger than we*, Numb. 13. 31. We must not diffide with *Sarah* and *Zacharias*, because *they were old, and stricken in years*, Gen. 18. 12. Luk. 1. 18. We must not with *Nicodemus*, when Christ reveals Truths to us, ask *how can these things be*, Joh. 3. 9. But, whatsoever God is pleased to impart to our Knowledge, or to promise to our Hopes, we must with an humble Faith and Affiance rely upon his Holy Word; we must not with an haughty Disdain deny the Truth, because it doth not comport with the Maxims of our weak Reason, or slight the Promise, because the greatness of it is above our Expectation, and the ways of effecting it beyond our comprehension. We ought rather to consider, that 'tis

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the God of Truth that speaks to us, and therefore who cannot impose a Falsity upon us; that He is a God of an Incomprehensible Being, of an Immense and Infinite Knowledge, and that therefore we should not measure his Mysterious Nature by the scantiness of our Understanding; that He is a God of an unbounded Power, who can with ease obviate all occurring Difficulties; who can make all seeming Contrarieties conspire together for our advantage, and for the making good of his Promise; and who therefore cannot fail us. So likewise *in praising God*, and returning thanks to Him for Mercies received, we cannot perform our Duty better, than by an *humble acknowledgment* that all the good Things we enjoy do proceed from his Bounty and Favour. For as for Pride, that possesses a Man with so much Ingratitude, that he had rather impute his Success and Felicity to Second Causes, than to the All-wise direction of God's Providence. Therefore, whenever we partake of the Divine Favours, by delivering us either from Calamities, or by bestowing Blessings upon us, we must not like *Jeshurun grow fat and kick, and lightly esteem the Rock of our Salvation*, Deut. 32. 15. Or like the Israelites *forget the Lord their God who had done so great things for them*, Psal. 106. And as God by the

the Prophet *Hoseh* speaks of *Ephraim*, *Their heart was exalted, therefore have they forgotten me*, Hos. 13. 6. We must not with the proud King of *Assyria* say, *By the strength of my Hand I have done it, and by my Wisdom, for I am prudent*, Is. 10. 13. but we must with an humble Gratitude acknowledge that all the good Things we enjoy do proceed from God Almighty's Bounty, that our Wisdom was too short, and our Endeavours too frail, to effect so advantagious a Blessing, that our Contrivances might have failed in a thousand particulars, if the Divine Concurrence had not assisted them; that we had never prosecuted so proper Methods, if the *Wisdom which is from above* had not enlightned our Understandings, and furthered our Counsels and Debates; that he might have blasted our designs in the first Enterprise, or might have suffered us to have attempted such Projects as might have ended in our own Ruin and Destruction. We ought not to think that *it was for our righteousness, or for the uprightness of our heart, that God has done this great thing for us*, Deut. 9. 5. for what can we wretched Sinners claim at Gods hands, when our repeated Crimes have merited so many punishments, rather than favours, of him? But we ought to acknowledge, that altho' we had been never so innocent

nocent, no Thanks could have been sufficient for them, because they had been so freely bestow'd but when they are so bountifully given to them, who have deserved so much worse Treatment, we ought to admire and adore the Munificent Hand which so liberally conveyed them to us. And in this strain of an humble Gratitude, we find the Pious Saints of Old commemorating the Divine Mercies and Benefits. So holy *Jacob*, Gen. 32. 10. *I am not worthy of the least of the mercies which thou hast shewed unto thy servant; for with my Staff I passed over this Jordan, and now I am become two Bands.* So the Devout Psalmist, *Who am I, and what is my People? for all things come from thee, and of thy own have we given Thee*, 1 Chron. 29. 14. And lastly, we ought with an *humble submission to bear whatsoever afflictions God is pleased to lay upon us.* We must not in a fit of Impatience say, *God is cruel unto us*, Job 36. 21. we must not repent us of our Service to Him, as they did who cried, *What profit is it to serve the Lord*; but we ought rather, under the severest Calamities, with old *Eli*, to say, *It is the Lord, let Him do what seemeth Him good*, 1 Sam. 3. 18. or, with holy *Job*, *What, shall we receive good things at the hands of God, and shall we not receive evil?* Job 2. 10. So that whenever God thinks fit

to

to ſend his Scourge to Chaſtiſe us for our faults, our *Humility* will teach us not with a Stomachful Rage to fly in the face of our kind Parent, who deſigns by his ſeeming Severity our greateſt benefit; but will make us acknowledge, that our ſins have merited a far ſharper Tryal, and that it is the goodneſs of God, that he is pleaſed to accept ſo ſlight a puniſhment for ſo heinous offences; that he does not *delight in plaguing us*, and that he *will not ſuffer us to be tempted above what we are able*; that our afflictions ſerve only to refine our Vertue, and to give it a greater luſtre in this World, or elſe to make our Crowns ſhine brighter in the other.

Not to be proud of God's Gifts.

2. *He that Contemns the World ought not to be proud of any Gifts whatſoever which God has beſtowed upon him.* There is nothing in the World looks with a greater Face of Folly and Impudence, than for a Man to vaunt and Swagger, and look big, upon ſomething which all the World knows is none of his own. It were an Impudence intolerable for a Beggar to ſtrut about in a borrowed Livery, and to Diſpute his Gentility with thoſe that knew who had furniſhed him out with thoſe Habiliments. Nor would it be more Modeſty for a Servant, to ſet a value upon

upon himſelf, and to deſpiſe his Fellows, only becauſe his Maſter had Depoſited a little of his Money in his Hand; and which he might reaſonably expect would be every Minute called in. Now, if we conſider, there is not any thing which Men uſually pride themſelves in, but they have as little reaſon to do it as in any of theſe Inſtances. For of all the things that we do enjoy, and which are uſed ſo to ſwell our Minds, what is there that we can in a true and proper Senſe call our own, that we our ſelves have the abſolute command of, and the enjoyment of which does not depend upon the Good Will and Pleaſure of Almighty God? *Beauty* and *Strength* are things, alas! which too many value themſelves upon, as if they were to be for ever entailed upon them; as if they were ſubject to no Contingencies, but were wholly exempt from the Juriſdiction of Him, who is the great Conducter and Manager of all Human Affairs. But, tho' *our Beauty be*, as the Scripture ſpeaks, *like the green Olive-Tree*, and tho' we be *ſtronger than Lions*, yet when it pleaſeth God to withdraw theſe Bleſſings, 'tis but ſending a Diſeaſe, and *he maketh our Beauty* to conſume away, like as it were a Moth fretting a Garment, and (as the Prophet *Ezechiel* ſpeaks) *he maketh our Hands feeble, and our Knees as*

weak as water. Tho' we had all the Affluence of *Riches* that our Natures could enjoy, or our Hearts could desire, yet these would be all so uncertain and vanishing, that what was here to day might be gone to morrow; tho' to day they might seem *numberless as the sands of the sea*, yet to morrow we *might seek them, and they are no where to be found.*---How many flourishing Estates do we every day see, by some cross Accidents, moulder and crumble away into nothing? How may we daily observe an under-working Providence, to dash all our Designs of laying up Wealth and improving our Estates, and notwithstanding the utmost of our Endeavours, to make those vast Possessions, which we had been so long heaping together, to vanish of a sudden, and to cause that mighty Fortune, which we thought, alas! to Entail for ever upon our Posterity, to Decay and Die before our selves?

How often do we see Men, that stand upon the very Pinacle of *Honour*, that *sit on the right hand of Princes*, and walk along through the bowing Crowd, that have all Elogiums and Praises of Good Men, and all the Cringes and Flattery of the Bad; how often do we see these tumbling down into Disgrace and Contempt, by a blast only, perhaps, of Popular

Popular Rumour, by the frowns of an offended Prince, or by the undermining Practices of an aſpiring Favorite? But altho' it ſhould happen, that we ſhould be ſuch Darlings of Fortune, as never to Experience her Frowns, but to run thro' a Life of perfect Calm and Sun-ſhine, tho' our Riches ſhould accompany us even to the Grave, and tho' we ſhould Die full of Honour, yet there we muſt take our leave of all this gawdy Pageantry; when we go into the other World we muſt leave behind us all theſe things we have been making ſuch a ſcramble for in this, thither we muſt go Naked, and Stripped of all theſe Gaities, and leave them to go to God knows whom, and God knows where. Now let the reaſonable Man conſider, if he can with any confidence be proud of ſuch fleeting Enjoyments, that are frequently ſhorter than our Lives are, that for the moſt part leave us, or it is but a little while and we muſt leave them. With what Modeſty can we ſwell our ſelves, and contemn others upon account of ſuch borrowed Goods, which every one knows we could never procure our ſelves at firſt, nor can ſecure the poſſeſſion of them one minute longer? And we have as little Reaſon, God knows, to be proud of the Goods of the Mind, and thoſe things which we perſume to call *Intellectual Per-*

fections. Indeed, our Philoſophy has been ſo vain as to reckon theſe among the τὰ ἐφ' ἡμῖν things in our Power, that we can controul and diſpoſe of at our Pleaſure; in which they tell us, We may be Gods to our ſelves, and enjoy an unlimited Authority over them. But if we ſcan over all the Excellencies of the Mind, both Natural and Acquired, we may eaſily be convinced, that they are in a manner as precarious as thoſe of the Body, and as much depending upon Almighty Goodneſs, as plenty of Riches, or the Beautiful Contexture of our Bodily Organs. For tho' we ſhould be *wiſer than the Aged*, endowed with the moſt ready Wit, and the moſt penetrating Judgment, tho' we had Dived into all the Myſterious Truths of Nature and Religion, yet it is God alone to whom the praiſe is due; 'tis he whoſe Bountiful Goodneſs has beſtowed upon us ſuch liberal Talents, and he, when his All-wiſe Providence ſhall think fit, can withdraw them again from us. *For the Lord* (as *Solomon* ſpeaks) *giveth wiſdom, and out of his Mouth cometh knowledge and underſtanding*, Pro. 2. 6. And holy *Job* tells us, *Job* 32. 8. *But there is a Spirit in man, and the inſpiration of the Almighty giveth him underſtanding.* The profoundeſt Wiſdom of the moſt Sage Politicians, is but a glimmering Ray of his Eternal Wiſdom,

which

which whenever he thinks fit to with-draw, or obſcure, and to leave them to themſelves, they do nothing then but reaſon themſelves into Danger, and all their fair Plots and Contrivances are but ſo many Stratagems turn'd againſt their own Cauſe. However, they may pride themſelves in their dark Counſels, and deep-laid Deſigns, when *they ſay in their heart who ſhall ſee it*; yet God, whoſe *fooliſhneſs is wiſer than Men*, he *bringeth the Wiſdom of the Heathen to nought*, and *turneth the counſel of* Achitophel *into fooliſhneſs*. By a blaſt of his Diſpleaſure, He can daſh all their Projects into nothing, and turn all the beſt formed Deſigns into Ruin and Confuſion. Nay, further, how often may we ſee many of thoſe great States-men, upon whoſe Management the Fates of Princes and Nations have turned, and others whoſe Parts and Induſtry have made an exact Survey of all Arts and Sciences, how often may we ſee many of theſe great Men, not only *to Die as a Fool Dieth*, but for ſome time to live ſo too? Whoſe Parts have left them on this ſide the Grave, and who have not only loſt their mighty Talents of Wiſdom and Learning, but even the ordinary Gifts of our common Nature Let me then a little apply my ſelf to thoſe whom God has endowed with theſe excellent Qualities; is it

the part of a Wise Man to pride himself in that, which tho' he has it to day, it may be gone to morrow? Is it a thing becoming those that have so long Studied Knowledge and Experience, to value themselves upon a little Superficial Knowledge of some few things about us here, which can last but some thirty or fourty Years at the most, and then must be Eternally buried in Oblivion?

But of all Prides, that which seems to confront Heaven most, is the *Spiritual One*; This is a Sin of the most hardened Impudence; that, with all its Blackness of Guilt about it, can demurely plead its own Innocense, and set up for Sanctity with the Qualification of a Devil. Other Sins, as conscious of their own Guilt, and their deserved Punishment, dread the Almighty's Vengeance, and fly his Presence; but this, like its Father the Devil, in the Book of *Job*, comes among the *Sons of God, and presents it self before the Lord*: This, instead of shunning Him, dares oppose Him to his Face, instead of fearing Punishment, expects Commendation. Now when the Holy Scripture informs us that it is *God that worketh in us both to will and to do*, and that of our selves we are not able to think a good Thought; what Impu-

Impudence is it to be Proud and Haughty upon the Free Grace of God, which *like the wind bloweth where it liſteth*, and to deſpiſe others, upon whom God has not beſtowed ſuch plentiful Effuſions. Surely Men muſt be paſt all Modeſty, to pretend to be the peculiar Children of God, to boaſt themſelves of extraordinary Talents of Grace, and to deſpiſe all the World which have not the ſame Confidence with them, as *Heathens* and *Publicans*; and yet notwithſtanding all this, to make themſelves to be the pureſt Members of that Holy Religion, whoſe greateſt Characteriſticks are *Meekneſs* and *Humility*.

To ſlight Precedency, &c.

Thirdly, *He that Contemns the World, ought not to ſeek after little Punctilio's of Honour, Titles, Precedency, and the like.*

As for other Points of Pride, there is more reaſon to be ſhewn for them than for this; for he that is Proud of Beauty, or Wit, or a good Eſtate, has ſomething to ſhew for it; but he that Prides himſelf to take Place of another, to be called by ſome Worſhipful Name he is fond of, does take up, methinks, with the Pride of *Bedlam*; where the poor Folks ſtrut about with Tinſel and Feathers, and ſtand admiring and ſtaring at their own

Shadows. What a fooliſh, as well as wicked Wretch was *Haman* in the Book of *Eſther*, who would venture his Honour, his Fortune, and his Life it ſelf, only to force a poor *Jew* to give him the Leg? And whoever puts himſelf to any trouble to gain the like Obſervances, is not one jot the Wiſer. For to attempt this and miſcarry, is but to expoſe our ſelves to the Mirth and Scorn of others; and if we are ſo happy as to ſucceed, the Succeſs will hardly compenſate the Trouble. For what difference is there between the Air of the Right Hand, or that of the Left? a Man may breath in one as well as the other, and if either of the two will do him more harm, it is probably that which is moſt curſt. One may have the ſame Chear when he ſits fourth at a Table, as well as if he ſate firſt; and may have as good a Stomach too, if his Pride does not ſpoil it, as he would if he ſate higher. But however, although a Man can be ſuch a Fool as to Value theſe things, yet Pride is the worſt Method he can take to effect it: To ſeek for Precedency is the ſureſt way to loſe it; and People will generally court a modeſt humble Man to take that Place, which they refuſe to the proud aſpiring One. Which is the Obſervation of our Bleſſed Saviour: *Whoſoever will be Chief among you, let him be your Servant,*

Servant, Mat. 20. 27. And again, *When thou art bidden to a Wedding, go and ſit down in the loweſt Room, that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher*, Luk. 14. 10. Not that our Saviour would have us affect Humility, and to debaſe our ſelves out of a politick Deſign of Exhaltation and Advancement; but that if we be truly Humble in this reſpect, we have this additional Encouragement to our Duty, *viz.* the *Honour of Men*, as well as the *Praiſe* and *Reward of God.*

Not to affect Things above us.

Fourthly, For an humble *Contempt of the World* it is requiſite, *That we ſhould not affect Things above our Abilities and Circumſtances.* For, 1. The Proud Man is always out-ſhooting his Mark, and wading beyond his Depth; he is for medling with things he doth not underſtand, and is for giving his Judgment in Matters he does not comprehend; he is for undertaking Buſineſs he is not able to perform, and all out of a vain Opinion he has conceived of his own Parts and Abilities. Indeed the Nation is ſtrangely peſtered with theſe ſelf-conceited Opiniators, that leave their Calling to let their Heads run upon new Schemes and Platforms of Government; whoſe Education has hardly been beyond the

the Anvil, and yet they would fain be tinkering the Church and State. Of ſuch kind of People the Apoſtle ſpeaks, 1 *Tim.* 1. 7. *Who deſired to be Teachers of the Law, when they underſtood neither what they ſaid, nor whereof they affirmed.* And truly we ſhould be well taught and governed by ſuch Mens Rules, who are ſo far from underſtanding Teaching and Government, that they underſtand not what they ſay, But the *Humble Man*, like the good Pſalmiſt, *exerciſes not himſelf in great Matters, nor in things that are too high for him:* He makes the Sphere of his Action within his own Knowledge; he leaves great Matters for wiſer Heads; he does not *begin to Build, when he is not able to Finiſh*; he conſiders that the Buſineſs of his own Calling, and the Saving of his own Soul is Work enough for him, ſo as not to trouble himſelf with other Mens Buſineſs, which he has little time for, and which he leſs underſtands. 2. So again, the Proud Man is always endeavouring to live above what his Income will maintain; he is ambitious to vie Expences with Men of the largeſt Fortunes, to ape the Sumptuouſneſs of ſome great Perſons, whoſe Eſtate his falls much ſhort of; to make a mighty Blaze with coſtly Entertainments, rich Furniture, and a ſplendid Equipage, at a time when his Fortune perhaps

haps is running at the loweſt Ebb. But *Humility* teaches a Man to live within thoſe Circumſtances God has placed him in; ſo that he is content to live up to the Quality of his own Condition, and does not care to ruin himſelf to make other People, for ſome time, fancy he is Rich; and this makes him willing to take up with the ordinary Reſpect which is due to his Condition, without ſpending his Eſtate to gain a flaſhy Repute, which will at laſt end in Scorn and vile Contempt. 3. It again teaches us not to pride our ſelves in our Apparel, or to wear Cloaths which are unſuitable to our Circumſtances, or above our Condition. One could hardly think that Mankind could degenerate into ſo much ſenſeleſneſs, and folly, as we find ſo many Men are; to value themſelves upon the outward Habiliments and Covering of their Body, and to deſpiſe all others, who have not the Fortune, or the Vanity to get ſo tawdry a Caſe for theirs. The Body it ſelf is but the Shell, or the Casket for the Soul, or the *Veſſel*, as St. *Paul* calls it; and therefore that which we wrap about the Body muſt certainly be a thing too vile to pride our ſelves upon. To be proud of Wit or Learning, is ſomething tolerable, in reſpect of this; but to be proud of fine Cloaths, is as ſilly as to over-look the Jewel, whilſt we admire

admire the Caſe. But for thoſe to be fond of them, who have not Fortune enough to attain them, who cannot make themſelves Fine without making themſelves Poor, is *Solomon's Vanity of Vanities* with a Witneſs; and they, of all People in the World, do leaſt deſerve to be pitied, who are ſo vain as to ſtarve their own Bellies, to feed other Peoples Eyes by gazing on them. I would not be miſ-underſtood, as if I thought the Office of Cloaths was not as well to diſtinguiſh Qualities, as to defend us from the Weather; for certainly, Perſons of better Rank ought to wear better and coſtlier Apparel; but it ought not to be ſillily Fanciful, or prodigiouſly Expenſive. The moſt Honourable and Wealthy ſhould not wear that upon their Backs, which would build Cities, and ranſome Kings, as ſome have done. But for People of a meaner Rank, they ought to be more Plain and Frugal in their Attire, for God has placed them in a lower Condition, and therefore for them to Counterfeit an higher, is to repine and murmur at his good Proxidence, and oftentimes to ſacrifice the Well-being of themſelves and Families, to this fooliſh and unaccountable Vanity.

Fifthly,

Fifthly, The Humble Contemner of the World *ought to obey and reſpect his Superiours.* It is obſervable, that thoſe proud Men in S. *Jude*, who *ſpeak the great ſwelling Words*, are the ſame *that ſpeak evil of Dignities*, and who are *Murmurers and Complainers*. And, if we take a view of all the Factious and Diſcontented People in the State, of all the Schiſms in the Church, of all Rebellious Children, and Diſobedient Servants; we ſhall find that all theſe wicked Diſorders are bottomed moſtly upon Pride. One thinks himſelf too much a States-man to be governed by any body elſe, and that things will never go well unleſs he were advanced to the Helm of Affairs, and attributes all the Miſcarriages which happen, the not following his Projects. The Ringleaders, in almoſt all Rebellions, have been but ſome proud diſcontented Spirits, who could not brook a Diſgrace from their Lawful Prince, or the Diſappointment of a Preferment. *Arius* and *Novatianus*, are two remarkable Inſtances in Church Hiſtory, of Men that broached their Hereſies, becauſe they miſſed thoſe Eccleſiaſtical Dignities they pretended to. And I doubt not, if we were to Anatomize the preſent Schiſms from our Na-

Obedience and Reſpect to Superiours.

National Church, we ſhould quickly find, that the Non-compliance (of our more knowing Diſſenters eſpecially, and where Intereſt is not concerned) proceeds only from this, that they ſcorn to own themſelves to have ſo long continued in an Error; and that they cannot brook to comply with thoſe Ceremonies, they have ſo unreaſonably, and ſo ſtiffly oppoſed. Nay, all the diſobedient Children and Servants we ever knew, have chiefly been tempted to this Sin, by the Haughtineſs of their Minds, by their diſdaining to ſubmit to the Diſcretion of others, by thinking themſelves *wiſer than their Teachers*. St. *Peter*, when he enjoyns *the Younger to be ſubject to the Elder*, he adds, *and be ye cloathed with Humility*, 1 *Pet.* 5. 5. as well knowing that this Duty of *Humility* is the greateſt Motive to that of *Obedience*. For the Man of a modeſt humble Mind, thinks that his Superiors do better underſtand the Art of Governing than he; that there are ſome ſecret Springs of their Actions which he is not let into; that Succeſs does not always anſwer to the beſt laid Deſigns, and that it is better to accuſe his own Ignorance in ſuch Affairs, than their Abilities or Sincerity. Such an one can with Temper and Reſignation, ſuffer his Prince to take back into his Hands a Place of Honour or Advantage,

or

or to deny him a requeſted Favour: He conſiders, he ought rather to pay his Gratitude for the gracious Bounty which beſtowed it at firſt, and continued it ſo long, and not to meditate Revenge upon him, becauſe he is bountiful no longer; he thinks with himſelf, that it is ſome Defect in his Qualifications, or that he has not yet enough merited the Favour he deſired. So likewiſe Humility doth bound the Ambition of aſpiring Church-men, makes them leave the Judgment of their Merits to thoſe whom the Laws have entruſted with Preferments; it keeps them from making importunate Sollicitations and Addreſſes to Great Men, and teaches them to bear a Repulſe with Meekneſs and Acquieſcence; it puts them upon Enquiry, whither their Piety and Learning were equal to the Greatneſs of their Competition, and ſo for the future makes them double their Diligence, that their Defects may be no longer a bar to their Preferment. It teaches Children to honour and obey their Parents, by conſidering, that their Age and Experience in the World has endowed them with a greater Share of Prudence; and therefore that it is more fitting to govern their Actions by their Advice and Direction, than by their own green Underſtandings: It inſtructs Servants to pay all dutiful Obedience to

their

their Masters, by putting them in mind, that it is unreasonable to dispute their Commands, whose Subjection they have placed themselves under; to think that their Disobedience is more irrational than their Masters Injunctions, who are to be supposed to understand their own Business best. Now if all Men would endeavour to square their Actions by these Rules, which Humility doth suggest, what glorious Times, or what Halcyon Days should we behold! what Ease and Quiet to the Government, what Peace and Tranquility to the State, how much Charity and Piety would reign in the Church, what Fidelity would be found at Court, and what Heartiness and Obedience in City and Country! If we should all do our utmost in the Performance of this Duty, we should find such a strange Reformation in all things of publick Concern and private Order and Obedience; so much Peace, and Love, and Unity, so much Success, Advantage and Prosperity, that we should in a manner be persuaded, like the People of *Lystra*, that *the Gods were come down to us in the likeness of Men*, Act. 14. 11.

Courteous to Inferiours.

Sixthly, *To Contemn the World by Humility, we must behave our selves courteously and obligingly towards our Inferiours,*

Inferiours of what Condition soever. If we are placed in a Post of Publick Justice, we must have a care of entertaining any Respect of Persons, we must distribute Justice as equally to the poorest Litigant, as to the most Opulent and Honourable; for God gives it, as a most special Command, to all in such Authority; that they *relieve the Oppressed, judge the Fatherless, and plead for the Widow*, Isa. 1. 17. *To defend the Poor and Fatherless, and to do Justice to the Afflicted and Needy*, Psal. 82. 3. And he denounces the most terrible Judgments against those *that Judge unjustly, and accept the Persons of the Wicked*, Psal. 82. 2. Against those *that beat his People to pieces, and grind the Face of the Poor*. Isa. 3. 15. That *have dealt by Oppression with the Stranger, and vexed the Fatherless and Widow*, Ezek. 22. 7. Nay, if the Line of Justice be to be stretched on any side, by a favourable Opinion and Construction, it ought to be in Favour of the poorest Party, who can be least supposed to be guilty of Fraud and Artifice, and whom should we make to fore-go his Right, it would not only be unjust, but inhumane and cruel. And so in other Cases, when those that are our Inferiours desire our Speech, our Advice, or our Relief, we ought to give them an easie Access, and a

kind Admittance. We ought not to intrench our selves within obscure and remote Apartments, and to set a Guard of surly Servants to keep out all Addresses and Applications that are made to us: For really it is one of the most unreasonable, and most unjust things in the World, to deny a Man before he can be heard, and to refuse his Petition without knowing what it is. It is a shame to see, how much the Great Men of our Times have fell beneath the Generosity of the Grandees in the *Roman* State. They looked upon it as the greatest Glory they could arrive to, to be Patrons to the distressed *Plebeians*, tho of the meanest Rank; they made it their Business to court and win over Clients into their Patronage; they bravely extended their Protection, not only to private Men, to Families and Tribes, but even to whole Provinces and Countries: They accounted this to be a new Beam of Honour, which shone upon them with far greater Lustre than their ancient Titles; and many, by defending an injured Client, have thought they have shared an equal Honour with a triumphing General. Read but the Histories of those Times, and see what a World of Good was done to the People by the *Lentuli* and *Antonii*, by the *Cato's* and *Cesars*;

and

and what an expanded Beneficence they did afford. And then again, Consider what a few Imitators they have among the Great Men of our Age; many of whom wrap themselves up like Hedg-Hogs, within their own Prickles, place so many Janissaries and Centinels about them, on purpose, to keep them even from the Temptation of doing Good. So again, When we converse with our Inferiours, we ought to shew a due Courteousness and Obligingness in our Discourse, and to be far from all Morose and Insolent Treatment. There is no reason to think that we should rail at, and miscall our poor Fellow-Christians worse than we do our Dogs, or to return ill Language to them, who approach us with all Submission and Respect: For by the Rights of common Humanity, the poorest Man may claim from us civil Usage; and to treat him otherways, is an Affront offered to Human Nature, which all Mankind stand obliged to resent. And of this the honourable *Romans* were so very sensible, that when they were in Places of Great Business, in which they were obliged to converse with a Multitude of the Citizens, they were wont to keep their *Nomenclator*, which was a Servant, who continually stood by them to give them the Name of all Persons who came to

them, to the end that they might salute them with all possible Familiarity, and to endeavour to be before-hand with them in the Complement. 'Tis noble Advice, that of the Wise Son of *Sirach*, *Let it not grieve thee to bow down thine Ear to the Poor, and give him a Friendly Answer with Meekness*, Eccl. 4. 8. And if Great Men did consider how they riveted themselves into the Love of ordinary People by a courteous Behaviour to them, what fast hold they took of their Hearts by good Words, a serene Brow, and a pleasing Countenance; how an humble Deportment, without any Favour, does oblige Men, and how an haughty one does turn a Benefit into an Affront; how Men, as well as God, do resist and despise the Proud; how they admire the Free and Courteous, and how their Tongues ring in their Commendation; and especially, did they consider how easily and cheap all this is done, they would certainly at least counterfeit the Humble Man, by that Means to grow Great.

SECT.

SECT. V.

That a Contempt of the World doth consist in being Patient.

WHenever the World frowns upon a Man, if he shew a Restlesness and an Impatience under his Afflictions, we may be sure he rather loves the World than despises it, because he is so Disconsolate when it is unkind to him. It is a certain sign he it captivated with the Charms of it, when he cannot bear its disappointments. Therefore every one that does desire to Contemn the World, must take care to attain to the Vertue of Patience in all its particulars. Now Patience being a Vertue that consists *in bearing Afflictions and Calamities with an equal and constant Mind*; and whereas Afflictions may arise, either from loss of a *Good*, or by the Presence of some *Evil*; he that would duly contemn the World, ought with all due Temper and Resignation to bear the loss of all those *good* things God shall think fit to deprive him of, and *patiently* to rest under the *Evil ones* he shall think fit to lay upon him. 1. Now the *loss of Good* which a Man may sustain, may be either *Present*, such as the loss of *Estate*, *Relations*,

Friends or Good Name; or else in *Expectation*, as the loss of *Honour* or *Preferment*, or the Disappointment in our Children, *&c.* 2. So again, Troubles and Vexations may arise from the *Presence of Evil*, such as proceed from some *Difficulties* we may encounter with, from the *Infirmities* and *Ignorance* of those about us, from *Affronts* which may be given us, and from *Diseases* and *Persecutions* which may befal us. Now 'tis the part of every Christian to fortifie himself by an invincible Patience against all these Calamities, which arise either

1. *From the loss of Good*; or
2. *From the Presence of any Evil.*

In loss of our Estate.

1. *He that would contemn the World aright, ought,* || *To bear quietly the loss of his Goods or Estate.* We ought not to repine and murmur when God thinks fit to reduce us to Poverty, or to lessen our Income; not to question his Providence, or to distrust his Mercy, but to think that he is willing to make all things work together for our good, that he does it either to Chastise us for our Sins, or to make a Trial of our Faith, that we may be happy under his Protection, as well poor as rich; that we are more like to grow better when we have such awakening Judgments to amend our Lives, and so much

less Temptations to Sin; that God will either again be more bountiful to us in this World, or will provide better for us in the next. But enough of this has been said in the second Section.

II. *Our Contemner of the World ought to endure patiently the loss of Relations and Friends.* It is indeed, to Flesh and Blood, very sad and dismal, to reflect upon the loss of a Loving Parent, a Dutiful Child, a Dear Friend, or Bountiful Benefactor; but yet, the loss of these ought not so to overwhelm our Minds with grief, as to make us to act contrary to the light of our Reason, to the dignity of our Nature, and the Duty we owe to God. We ought not, as the Apostle says, *to sorrow as men without hope*; trusting, that tho we labour here *in the Valley of Tears*, yet they *rest from their labours*, and *sleep in the Lord*. What tho I have lost a kind and indulgent Father, that has made me the *Son of his right hand*, the Glory of his Eyes, and the Darling of his Affections; tho I am bereft of a Tender Mother that bore me in her Womb, and foster'd me in her Bosom, yet as long as *the Lord is my Shepherd I can lack nothing*, and *when my Father and Mother forsake me the Lord taketh me up*. We must consider that this is a Debt

which must once be paid to Nature, that it is but what all men as well as they must undergo; that this was no more than what Nature it self designed, by ordering us to be Born of them to supply their Room, when they should be taken hence; that God has allotted them a greater share of Life, than the Generality of the World, by suffering them to live to such a competent Age, as to leave a Progeny behind them here, whereas more Die before that time than live beyond it. Am I deprived of of a Loving and a Careful Wife, the *Wife of my Youth, and the Companion of my Bosom?* I must consider that it was God who provided me first of this Blessing, that he is the same God still, *Yesterday, to day, and for ever*, that *his hand is not shortened*, and that he can make up this loss with other Satisfactions; that we were not Born into the World together, and therefore it must be expected that one must go before. Have we lost a Good and Dutiful Child, the comfort of our Lifes, and the Hopes of our Family? We are not over-much to bewail our misfortune, because it has happened for his Good. God himself has Adopted him into a better Inheritance than we could have provided for him, and has adorned him with one of the Virgin Crowns of Heaven,

ven, as a Reward of his early Piety, *Rev.* 14. 4. Were not our Hearts, whilſt he liv-ed, too much ſet upon him? And did we not too much love and admire the Crea-ture, to the neglect of the Creator? Was it not neceſſary to have this Bar removed, to have our love return into its true Chan-nel? Had not God before tried many in-effectual Scourges and Corrections, to bring us to Repentance, till at laſt he was forced to rouze up our ſleeping Conſciences, like the *Ægyptians*, by ſuch an amazing Judg-ment, as the *ſmiting our firſt-born?* So that all this may be the effect of Gods Love and Tenderneſs for the Salvation of our Souls, and therefore ought to be repaid, by a thank-fulneſs and an acknowledgment of his Mer-cy, and not by Repining at his Provi-dence. Have we a Dear *Friend* ſnatched away from us by unexpected Death, whoſe love, like *Jonathans*, *was very pleaſant unto us, wonderful, and paſſing the love of Wo-men?* Yet God, our beſt Friend, will re-main with us, his Friendſhip can be ended by no Period of Time, nor can be equalled by any Mortal Affection, *for he ſo loved the World that he gave his only begotten Son to Die for us.* Shall we bemoan and han-ker after the ſenſeleſs Aſhes of a departed Friend, and neglect to repay our Love to

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the ever blessed Jesus, that Miracle of Love and Friendship, *who so loved us as to lay down his Life for us?* Have we lost a bountiful *Benefactor*, who has hitherto liberally rewarded our Industry, and upon whose Munificence we still depended for further Advantage? It is true, we can never pay acknowledgment enough to the Memory of so Noble a Friend, and we must Write the sense of his Kindnesses upon our Hearts in indeleble Characters; but we ought not by that to distrust God's Providence, and to let our Gratitude run over the great Original Cause of our Happiness, only by fixing our Eyes upon the *blessed Instruments* of his Goodness. We should consider that it was a Signal Token of God's Kindness to us, that our Benefactor made such early Provision for us, and that he remembred us before he went to the *Grave where all things are forgotten.*

III. *He ought not to be Impatient or Dejected for the loss of his good Name. Under Slander.* It is, perhaps, one of the killingest Griefs which can befal a Man, to lose his Reputation in the World, to have all Peoples Tongues sounding in his Reproach which he has not in the least merited, and to be *laying to his charge things which*

which he never did. But he must consider, that this is the common fate of many Innocent Men; nay, the greater part of them that are of the most shining Piety; for their Goodness exposes them to the Envy of those malicious Tongues, whose wickedness does reproach them, whilst the Vertues of the other shine forth with such brightness. Our Blessed Saviour himself, that inimitable Example of a spotless Integrity, had all the blackness of Guilt thrown upon him, which the malice of Devils and Deviliſh men could invent. After all his Sobriety and Temperance, after all his Mortifications, his long and unparalleled Fastings, he was reproached as a *Glutton and a Wine bibber, a friend of Publicans and Sinners.* Tho' *he spake such things as never man spake,* tho' he so frequently confuted the Jewish Doctors, Vindicated *Moses* from the wicked Glosses they had drest him up in, tho' he over and over made it appear to them that he did *not come to destroy the Law but to fulfil*; yet he was reproached as a Preacher of strange Doctrines, as a Seditious Person that set up for a Temporal Kingdom in opposition to *Cæsar*, that he had no Commission and Authority for his Preaching, that he had a Devil, and came to destroy *Moses* and the Prophets. Altho he produced Miracles in confirmation of his

Doctrines,

Doctrines, to the aſtoniſhment of the Beholders, more and greater than all the Prophets down from *Moſes* to *Malachy*, yet they attributed all the efficacy of his Almighty Spirit to the power of Satan, and would have him to caſt out *Devils by* Belzebub *the Prince of the Devils*. When therefore we have ſo great an Example before us of reproached innocence, we ought to account it matter of great Joy to be thought fit to tread in the ſteps of our bleſſed Maſter. We fall infinitely ſhort in Dignity to our Glorious Redeemer, and therefore any Diſgrace which we can ſuffer muſt be inconſiderable to that which he underwent; who yet, notwithſtanding this, *deſpiſed the ſhame*. Whatever Infamy we undergo, yet if we have a good Conſcience to bear up our Spirits, we may defy all the Cenſure of an ill-natur'd World; when we have this Sunſhine within our own Breaſts, we need not value all the gloomy Clouds which hang hovering without us. 'Tis to the Judgment of God that we are to ſtand or fall, and not to that of peeviſh Men; and if we can keep a Conſcience void of offence in his ſight, who knows our Innocency, we need not much matter how we appear in the vitiated Eyes of others. 'Tis but the ill Opinion which ſome good Men have of us that need

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to disturb us, and they will shortly be undeceived, either by our vindicated Integrity in this World, or in the great Judgment of the other, *when all hidden things shall be revealed*; but as for ill men, we could never expect to have their good Word, unless we would agree to be as wicked as they, which is too dear a Price to buy it at. It is but a little time, in comparison of the duration of our Being, before our Innocence will be compleatly cleared, and why should we be more hasty than God is, who defers the vindicating of his Providence to that great time of *Retribution*, altho he sees his Being Disputed, his Providence denied, his holy Name and Word every day blasphemed by Insolent and Daring Sinners?

IV. *He ought to bear patiently the loss of any Honour or Preferment he expected.* If we would contemn the World as we ought to do, we ought not so to set our hearts upon any thing we have a Mind to here, but that we can be able to bear the disappointment of it with a great deal of Temper and Indifferency. For we ought to consider that this is a World of Contingencies, which no one can expect a constant run of Fortune in: that there are so many unexpected hits which turn the Scales

Loss of Preferments.

Scales in every Design we embark in; that there are so many cross Rubs which lie in the way, so as we can never be positively certain of success, till we have attained it. Then why should we set our Hearts upon that which we are not sure would ever be ours? And why should we be impatient in being disappointed of such a thing of which we might foresee so many thousand ways of missing? We must think that other Men had their Minds as big with hopes and expectations as we; that many of us were driving on the same Design, and probably with equal degrees of incouragement; that but one of the Competitors could bear away the Prize, and all the rest must be unsuccessful; and therefore should consider, that if Fortune was never so regular, we had no reason to expect that for which we had so much odds against us. It should content us, that we have managed the whole Design with a Prudent and Wise Contrivance; that we have set every Wheel a moving that we thought would work on for our purpose; that we have removed every Obstacle out of the way that seemed to lie cross to us; but if any un-foreseen Accident has sprung up upon us, which it was not in the reach of Human Wisdom to provide against, and which no prudent Man would have thought

of;

of; we must be content in our Miscarriage, when our Projects are over-ruled by the Providence of Heaven, or by some unforeseen Contingencies which we were in no Ways Masters of. Perhaps our ill success was owing to the Weakness of our own Merits; and we are so partial to our selves, as to bemoan that as our ill Fortune, or an Injury to us, which was but the result of a Wise and a Just Determination. We should consider further, that God oftentimes disappoints us in one Design, on purpose that we may be successful in another, which may be more advantageous to us; and that therefore our Miscarriage in this is a Patent from Heaven for something better. And lastly, we should also consider with our selves, that God may thus disappoint our hopes upon some Spiritual Design, upon account that such a Preferment might be a Snare to our Innocency, a Temptation to Pride or Vain-Glory, Injustice or Luxury; he may do it to mortifie some Vice within us, to abate and quell our Pride and Ambition, and to see how we can brook a Repulse and a Miscarriage; he may bring it about on purpose to wean us from the World, that we should not put any Confidence in Earthly Things, and to bring us to a more stedfast Dependance upon

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on his Goodness, when we find by our Experience, that all things else are so liable to fail us. Now to be Impatient or Discontented in these cases, is to fly in the Face of Heaven whilest it is reaching out a Benefit unto us.

VI. *He ought not to be Impatient, although his Children do not succeed so well in the World as he might have expected.*

If it shall please the Providence of God to be less Bountiful to our Children in their Wordly Success; though they do not thrive proportionably to our Expectations, though their Improvement be not answerable to the Advantages they have had from us, though their Estates or Fortunes decrease and run backwards, either by accidental Losses, or a less prudent Managment; we ought not to overcharge our Souls with an extravagant Grief for such Miscarriages. We ought rather to consider, That it is not in Man's power to carve out his own Fortune as he pleases; but that it is the Over-ruling Providence of God, which deals his Favours out according to his all-wise Pleasure: That God has ordained several States and Conditions of Life in the World, and that every one must be supplied with one or other; that

that all cannot be Rich, and ſome muſt be Poor; that there muſt be one to *Grind at the Mill*, as well as one to *ſit upon the Throne*; and therefore among the innumerable conditions of Life, it is a Mercy that God does not ſuffer our Children to fall into the loweſt Dregs of Poverty. It is unreaſonable to expect, that the Children of Rich Parents ſhould always be intitled to Riches too; for that were to entail Riches only to peculiar Families; it would be to confine God's Bounty and Providence juſt to ſuch Meaſures, and to diſcourage the Induſtry of the Poor, by having no poſſibility of an ample Reward. We ſhould think, how that Riches are not the only Happineſs our Children can poſſeſs; that it is a greater Bleſſing to ſee them *Good* than *Wealthy*; that it is a ſweeter Comfort to us, to find that God has diſpenſed to them *the abundant Riches of his Grace*, than if he had given them all the Riches of the *Indies*. So likewiſe, when it ſhall pleaſe God to lay that ſore Affliction upon us, of *Undutiful* and *Untoward* Children, we ought not to render our Lives perfectly uncomfortable, by our great Impatience under it. It ſhould be a Leſſening of our Grief, when we think of the unſpeakable Mercies of God to all Sinners; how often he finds out the loſt and wandering Sheep, and brings home the

Prodigal Son; that he frequently opens the Eyes and Hearts of the moſt Blind and Unrelenting Offenders; that he who could afford Mercy and Pardon to *Magdalen*, that had ſeven Devils, to *Paul* that Perſecuted him, and *Peter* who deny'd him, may, in compliance with our earneſt Prayers, give them Grace to repent and grow better. We ſhould conſider that we have done our Duty in giving them a Pious and Religious Education, by ſo inſtructing their Minds with good and ſober Principles, and by ſetting before them a Pious Example; ſo that their Miſcarriage is owing only to their own perverſneſs, and that therefore it is unreaſonable by our Impatience to hazard our own Salvation, becauſe they will neglect theirs.

Secondly, So again, *Our Contemner of the World ought patiently to behave himſelf under the* Preſence of Evils, *as well as under the loſs of* Good Things. As

Difficulties. First, *He ought to go through with Patience any Difficulties he may meet with.* When we have any *hard Labour* which we ought to go through with, we ſhould not let a ſlothful Deſpondency poſſeſs our Minds; to ſit ſtill with

with our Hands in our Pockets, and only to ſigh at our Task, when we ſhould be going forwards with it: But we ought to bend all our Faculties to the Buſineſs in hand, muſter up all our Strength and Power to encounter the preſent Difficulties, to ply our ſelves with Might and Main to get over them. We ſhould conſider, that *Man is born to Labour*, Job 5. 7. and that *if he will not Work, he ſhould not Eat*, 2 *Theſ.* 3. 10. that a pining over our Task will but make it the more Difficult, will cauſe every Step we have to go forwards ſeem ſorer and heavier, and will raiſe Mountains of Difficulties in our Fancies, when all lies plain before us; but when with Readineſs and Chearfulneſs we ſet upon our Work, and buckle tightly to it, with a hearty Reſolution, by God's Grace, to effect it; almoſt every thing then lies ſmooth in our way, or the hardeſt Parts we meet with, are ſweetned by the Pleaſure of Surmounting the Difficulty. So again, when we have ſome *Great Enterprize* to undertake here. We may expect to meet with an abundance of unlucky Rubs to croſs our Intentions; where there are a number of Hazards to befal us, which may baffle our Purpoſes, we ought to have Patience to bear with them all, and with an invincible Reſolution to puſh on vigorouſly

with our Deſign, maugre all the unfortunate Accidents which may ſeem to diſcourage us in our Reſolution. So likewiſe, when we are to ſet upon ſome *Difficult Study*, the Initiations to which are crabbed and unpalatable, we muſt not be impatient for the Hardneſſes of the firſt Undertaking; but muſt labour on with all the Vigor and Alacrity we can, to get the ſooner over with the Difficulty; we ſhould conſider, that thoſe ſtony and thorny Paths let us into Gardens of Pleaſure, and that the Delights we ſhall find there will over and above compenſate the Trouble of the Journey thither. And the ſame is to be ſaid of the *Painful Tasks in Religion:* When it ſhall pleaſe the Holy Spirit of God to awaken us from the Sleep of a ſinful Courſe, and to give us a due ſenſe of our Sins, ſo that we reſolve upon Repentance and a New Life; we muſt not be ſcared at the Unpleaſantneſs of ſome Religious Duties, and the Difficulty of the Tasks; we muſt not be deterred from our good Reſolution, when we think how many Sins we have to beg Pardon for; how much of our Life we have to unlive again; how much it will go againſt our Grain and Inclinations, to mortifie thoſe Luſts and Affections which we have been ſo long indulging and pampering; but we ought reſolutely to go on with the

the noble Deſign we have undertook; we muſt conſider, that the Aſſiſtance of God's Spirit, which he will afford us upon our earneſt Deſires, will make our Work eaſie to us; that when we have a Knowledge of our Danger, we ſhall then ſpring on with an unknown Strength; that then our Nature will riſe above it ſelf, to eſcape that Miſery, which unleſs ſpeedily avoided, will certainly overtake us; that it is not a time to conſult our Eaſe and Slothfulneſs, when the everlaſting Happineſs or Miſery of our Bodies and Souls lies at ſtake; that it requires but little time to bend our Actions, and make them pliable to the Rules of Vertue, and then *her Ways will be Ways of Pleaſantneſs, and all her Paths Peace*; and which will at laſt be rewarded with thoſe ineſtimable Joys, *to which the Sufferings of this preſent World are not worthy to be compared.*

Secondly, *The Contemner of the World ought to bear patiently the Infirmities of other Men.* As we ſuſtain the Office of Maſters or Teachers, we ſhould not let any Infirmities or Imperfections, which our Servants or Scholars are liable to, tranſport us beyond all Patience and Temper: But we ſhould follow the Apoſtle's Rule of *bear-* *Infirmities.*

ing one anothers Burthens, conſidering that we likewiſe, as Men, are liable to the ſame Imperfections. We muſt not let the *Careleſneſs* of a Servant tranſport us into violent Paroxyſms of Anger; but muſt think that it is above the Strength of Human Nature to ſtand always intent and upon their Guard; that a thouſand Contingencies and ill Accidents will happen, which are beyond the power of the wiſeſt Men to provide againſt, and which it might be impoſſible for a poor Servant ever to have foreſeen; or however, that his wonted Care and Fidelity ought to atone for a little ſlight Inadvertency. We muſt not be outragious at the *Slowneſs* or *Miſapprehenſion* of our Scholars, when they do not preſently take the hint from us which we give them; when thoſe Notions, which lie ſo plain in our Head, ſeem to lie ſo croſs and perplexed in theirs; for we ought to diſtinguiſh betwixt the Judgments and Abilities of Profeſſors and Learners; their Minds have been long beat to ſuch Notions, which the others never heard of before. That Familiarity which they have with the things they teach, makes them appear more eaſie than really they are; nay, they themſelves have forgot with what tediouſneſs they at firſt acquired them. And we ought to be-

have

have our ſelves in the like Manner, when we have a Mind to convince thoſe who are Guilty of ſome *Miſtakes in Opinion:* We muſt not be outragious at them when we ſee them pleading for thoſe Notions they have eſpouſed; for we muſt know, that they are as really convinced of the truth of their Opinions, as we are of ours; that this World is ſuch a State of Imperfection, that the moſt intelligent Man is not altogether free from Error and Miſ-Underſtanding; that it is unreaſonable to expect that our Underſtandings ſhould be the Standards and Meaſures of other Men; that as long as there are different Men in the World there will be different Opinions; that a Man may with as much reaſon hate and affront another for having different Features in his Face, or a different ſize of his Body, as for having different Thoughts of the ſame Thing. We ſhould conſider, that an angry peeviſh Diſputant very ſeldom gains his Point, becauſe his Heat is apt to ſpoil his Argument; that Reaſon is of more Force to convince any one than Paſſion; that a calm, modeſt way of Arguing, which reſpects the Perſons, whileſt it refutes the Opinions, is like to be ten times more effectual than all the loud Blufterings of an impatient Adverſary. And ſo again in *Religious*

Differences, we ſhould not hate the Men becauſe we diſlike their Tenets; every little Contrariety in matter of Faith, ſhould not make us avoid their Converſations, as if they were Heathens and Publicans, or ſet us upon extirpating them, as if they were *Jebuſites* and *Canaanites*; but ſhould ſtrive rather to win them over by all the Gentleneſs of an obliging Converſation, and a Chriſtian Love; in all our Controverſies to put on a Spirit of Meekneſs and Condeſcention, a Calmneſs and Sedateneſs of Mind that ſhall weigh all things deliberately, and determine them impartially; that ſhall diſpute without Heat, and convince without Triumph or Reflexion; in ſhort, we ſhould have a generous Charity to run through all our Actions towards them, and let our Love go with them, when our Judgment cannot.

Thirdly, *He ought to bear patiently Injuries and Affronts.* I know that the Gallant Men of the Age will agree, if there be no other way to *contemn the World*, but only by pardoning Injuries, and putting up Affronts, they ought rather to deſpiſe that puſillanimous Religion, whoſe Doctrines are ſo contrary to their Rules of Courage and Honour. *Affronts.*

For

For they have un-learned our Saviour's Rule of forgiving our Offending Brother for *seventy times seven* Injuries; and resolve for every slight one, like *Lamech, to be avenged seventy and seven fold.* But may such Gentlemen be pleased to consider, that to obey our Saviour's Commands in Forgiving and Loving our Enemies, is a thousand times more Honourable than their airy Notions of Honour and Satisfaction. For is it not more Brave and Generous to be Masters of our own Passions, rather than to suffer them to reign and domineer over us? Is it not more Noble to keep our selves in a quiet and sedate Temper, to sit calm and unmoved at the Virulencies of a malicious Tongue; than to suffer our Blood to boil up upon every little petty Offence, and to betray us into the Trouble and Danger of a Duel? Can any thing shew a greater sign of Gallantry, than to possess a Mind of that Constancy and Firmness, which can suffer no more by Affronts and Reproaches, than the Marble can by the Clattering of Hail; the Force of which is so far from wounding the other, that it only serves to break it self? Is it not really more honourable, to shew by a Life of unblemished Integrity, that our Enemies Slander was false, than, by our endeavouring to take away

away his Life, to make Men ſuſpect we are afraid of his Information? It is a far greater Mark of true *Courage*, to fear God rather than Man; and to be afraid of his Diſpleaſure and Puniſhments, more than of the laviſh Tongue of every impudent Calumniator. But to be afraid of an Affront, and to run boldly upon Damnation, is ſuch a fooliſh Mixture of Boldneſs and Cowardiſe, as wants a Name; it is to ſtand undaunted at the Mouths of loaded Cannons, and to be ſcared at the Crackling of Thorns. Nay, It is certainly more for our Eaſe and Quiet, to ſlight an Injury that ſhall be offered us, than to contrive ways to revenge it; for every Affront, like the Wind, gathers new Strength by Repercuſſion; or like the tumbling of a Stone downwards, what was eaſily to be ſtopped at firſt, becomes at laſt irreſiſtible. The patient bearing of Affronts will make Men leave them off, when they find they cannot gain their Deſign in angring us; but, when they find we are vexed and enraged at them, they have got their Point which they aimed at; and their Succeſs in that Attempt will encourage them to another. How much better is it therefore, with a Chriſtian Meekneſs, to paſs by an Injury, or to avoid the Notice of it; to leave the Judgment of it to God

God in the great *Day of Retribution*, and its Punishment to him, *to whom Vengeance belongeth*; by a patient Goodness, to follow the Example of our Blessed Lord and Saviour, who, *when he was reviled, reviled not again*; in *Praying for our Persecutors*, and *rendring them Good for Evil?* This will at last mollifie the most obdurate heart, and melt down into Compassion, the most bowel-less, and un-relenting Cruelty.

Fourthly, *He ought to bear with Patience all Pains and Diseases which may befal him.* Sickness.

'Tis but a sorrowful Motive which the Stoicks make use of, to tell a Man under a raging Fit of the Gout or Stone, that he should not be discontented because Pain is no Evil; when he feels every part about him to give their Principles the Lie. Tho' indeed we may pardon this strange Paradox of theirs, when we consider they were not so well assured of a future State, and thought that this Opinion was the best way to account for that great Question which so puzled the Heathen World, *Why good Men should suffer, and evil Men escape?* But we Christians are furnished with such Arguments to suffer any Grief which can befal our Bodies, as none of the Schools of the An-

Ancients were acquainted with. For we are certain, that God ſends theſe Afflictions as a *Scourge to us for our Sins*, to make us take warning, by the Smart of theſe for the future, how we again tranſgreſs his Commandments; they inform us, that the Sickneſs of our Bodies is but the Phyſick of our Souls, to bring us nigher to God; that *in our Afflictions we may ſeek him early*, *Hoſ.* 5. 15. A Man muſt be either a perfectly good Man, or an intolerable bad one, whom Sickneſs cannot make better; for although in the time of Health he ſtands proof to all the pious Admonitions and Inſtructions that can be given him, yet Sickneſs will awaken him from the drowſieſt Lethargy, will make him reflect upon thoſe Actions, and liſten to thoſe Motions which he was ſo much a Stranger to before. His Conſcience, which only whiſpered to him then, will now ſpeak in Storms and Thunder; and his Sins, which only now and then diſquieted him before, by ſome ſecret Miſgivings, will now ſtare him broad in the Face, and amaze him into amendment. Therefore we have no reaſon to repine, and to be impatient under thoſe bodily Infirmities which are the Marks of God's Correction; we ought rather to ſhew our Gratitude to him, for accepting this in lieu of far greater Puniſh-

ments

ments which we had deſerved; and with the Holy Pſalmiſt, to *thank the Lord for giving us warning*, *Pſal.* 16. 8. truſting, that when *God has forgiven all our Iniquities*, he will *cure all our Diſeaſes*, *Pſalm* 103. 3. The poor Heathens could reap but little Comfort from their Sickneſs, becauſe when they were to leave this Body, they knew not where they were to go, and therefore were diſcontented under any Pain, for fear it tended to the Diſſolution of their Being; they had rather their Soul ſhould be ſtill lodged in its ruinated Cottage here, than either to ſink into nothing, or to be turned naked and ſtript into ſome dark unknown Country. But we Chriſtians have reaſon to rejoice and triumph when Sickneſs approaches us, hoping that it is the joyful Summons for us to take our Leave of the Miſeries of a troubleſome World, and to take poſſeſſion of a *Crown incorruptible*, *which fadeth not away*. For if Men take care to lead their Lives with that Piety which the Goſpel recommends, and which will entitle them to Heaven, and aſcertain them of Salvation; neither the Heralds of Peace to a diſtreſſed People, nor the Meſſenger of Pardon to a deſpairing Criminal, will be half ſo welcome, as a laſt Sickneſs is to them, who *deſire to be diſſolved*, *and to be with Chriſt*, *which is better*.

Fifthly,

Perſecutions. Fifthly, *He ought to ſuffer with Patience any Perſecution which may befal him.*

Now to *ſuffer for Righteouſneſs ſake*, is what every Chriſtian is to expect, and to prepare for; although in theſe peaceable Times of the Goſpel, but a few in compariſon of the former Ages are called out to it. For our Saviour gives it as a general Rule to all his Followers: *He that will come after me, let him deny himſelf, and take up his Croſs and follow me*, Mar. 16. 24. And he threatens our Failure herein with no leſs than eternal Damnation. *He that denieth me before Men, him will I deny before my Father which is in Heaven*, Mat. 10. 33. Therefore whenever God thinks fit to ſummon us in to give Teſtimony to the Faith by our Sufferings, Perſecutions or Martyrdom; then we muſt with an humble Contentedneſs and Reſignation, ſubmit our ſelves to the Divine Will and Pleaſure; we muſt with readineſs reach out our Hand to receive the bitter Cup; *counting it all Joy when we fall into diverſe Tribulations, and when we are thought worthy to ſuffer for the ſake of Chriſt.* For it ſhews but a pitiful zeal for our Religion, to ſtand up for it only when we proſper and flouriſh under it;

to

to follow Christ only whilst he feeds us with the Loaves, and to forsake him in the Garden, or at *Mount Calvary*. This indeed is the hardest Lesson which Christianity teaches; but then it is encouraged with the most glorious Rewards, *Mat.* 5. 12. 2 *Tim.* 4. 8. *Rev.* 2. 10. The Hopes of this made the Primitive Professors of our Religion, with the greatest Earnestness, even to desire and pray for Martyrdom, and to wish for the greatest of Sufferings, to the end that they might enjoy the greater Reward. The Hopes of this inspired those noble Armies of Martyrs with that brave Spirit and Resolution, as made them out-face Death in his grimmest Aspect; that made tender Virgins to leave the Nuptial Garlands for the Crown of Martyrdom; that enabled others to go singing to the Racks and the Lyons, to smile upon the Gridirons, and in the midst of the Chaldrons; that did invigorate them with that invincible Patience, whereby they wearied out, not only the Cruelty, but even the Invention of the Tormentors. But more of this in the next Section.

SECT.

SECT. VI.

That a Contempt of the World doth consist in Mortification and Self-Denyal.

HItherto I have been Discoursing upon such Vertues which contribute to our Ease and Satisfaction; so that if I was to live the Life of an *Epicure*, and study only my Pleasure in this World, I should endeavour to practice the foregoing Rules to the utmost of my power; because they would render my Life so happy and pleasurable; they would make it run smoothly and delicately on, as being freed from all those Troubles and Diseases, that hurry of Passions, and tumult of Soul, that Turpitude and Shame and Disrespect which the contrary Vices would expose me to. So far I should resolve to contemn the World, that the World might not contemn me. For let the World be as wicked as it will, yet all Men generally agree, to despise and talk against your little-Spirited, your Covetous, Lewd or Haughty People; and tho they be never so bad themselves, yet they offer large Encomiums upon the Brave and Bountiful, the Sober, Meek, and obliging

obliging Person. But although I did not value the Credit of these Vertues, yet the Pleasure of them would be a Charm irresistable, without which all the Pleasures of this Life are meer Noise and Tiresomness. For were I to contrive a way to draw off all the Joys on this side Heaven clean from the Lees, and to drink full Draughts of pure and refined Pleasure, I should set my self never to think or act any thing base or pitiful, for that *Greatness of Soul* arising upon the Sense of having done my Duty, and the Hopes of Immortality, would make me Exult and Triumph, and to dare to let my Life to appear open, and in the face of the World; whilest wicked Men are confounded with shame, and sneaking into Holes and Corners. *Contentedness* would give a Relish to all my Pleasures, would make me Epicurize upon my little Fortune, and enjoy to the full height all that I have; whilest Coveteousness would let me starve in the midst of Plenty, and make a Beggar of me, though I wallowed in Gold. *Temperance* and *Sobriety* will give me Life and Health, a calm and free exercise of my Reason; whilest Gluttony and Drunkenness would Enervate my Body and Stupifie my Soul, make me Live Beastily, and Die Foolishly. *Chastity* will free my Soul from the

Tumults of a thouſand diſorderly Paſſions, ſecure me from many Dangers and Diſeaſes; whileſt Lewdneſs would keep me in a conſtant Hurry and Diſquiet, give me Fears and Jealouſies before hand, and Gall and Wormwood after. Let any Man conſider if there is not more Satisfaction to be found in a Lawful and Conjugal Love, where all the Endearments are Mutual and Sincere, Vertuous and Honourable, than in thoſe Prohibited Amours which Men are aſham'd to own, when they have to do with Filthy or Unfaithful Proſtitutes, that are all full of Fraud and Deſign, that leave a Man nothing at laſt but Sickneſs and Beggary, and a Body as decaying as his Eſtate. And laſtly, if a Man ſtrives to be as Happy as he can, he ſhould chooſe to be *Humble* in Proſperity, and *Patient* in Adverſity; for *Pride* and *Ambition* keep ones Soul upon a continual Rack, they make ſuch an one the Scorn of all good Men, and the Mark and Hatred of all Malicious ones; and as for *Impatience*, that doubles every Malady, and makes us more uneaſie to our ſelves, than our Misfortune is.

Hitherto, I am ſure, Religion is no *Croſs*, becauſe it is all Eaſe and Satisfaction; *her ways* have all along been *ways of pleaſantneſs*, and to leave her Tract, has been only to

hatter

batter our ſelves out in a wrong Road and worſe way. In all theſe Duties Vertue and Pleaſure have been Reciprocal, and a Man could not be Vicious, without being Miſerable. But Religion engages us to go ſomewhat further, where our Journey will not be altogether ſo pleaſant, it commands us to refrain from ſome Actions, which might not be injurious to our Happineſs here, and to perform ſome others which run a little againſt the Grain. What has been already recommended muſt be done for our own ſakes, but what follows muſt be done for Vertues, and for God's ſake. That is, we muſt not content our ſelves to avoid only Drunkenneſs and Uncleanneſs, Coveteouſneſs Pride and Impatience, but muſt farther abridge our ſelves of ſome Enjoyments which do not fall under the Imputation of theſe Sins. Now this Abridgment is what we generally call by the Names of *Mortification* and *Self-denial*. Indeed theſe Names are oftentimes uſed Promiſcuously by Authors, as Words that ſignifie the ſame thing; yet to ſpeak properly, *Mortification* does denote an Abridgment or Defaleation of thoſe Pleaſures which are apt to gratifie the Body; and *Self-denial* is when we refrain from thoſe Pleaſures which are grateful to the Mind. And the Apoſtle St. *Paul* makes it the peculi-

ar Badge of Christianity, to be Master of these two Vertues, which he does particularly there distinguish. *And they that are Christs have crucified the flesh, with the affections and lusts*, Gal. 5. 24. Where by the *crucifying the flesh* is to be understood, the voluntary Restraint from Bodily Pleasures, or what we call Mortification, and *crucifying the Affections and Desires*, is what we call *Self-Denial*.

PART I.

Of Mortification.

MOrtification signifies no more than making Dead, and is a Metaphor taken from Chirurgery, when the Part is artificially stupified, and made void of Sense, to make the Cure the less painful. This the Apostle expresses, *Rom.* 8. 13. by the word θανατοῦτε, *If ye mortifie the deeds of the Body ye shall live*, and *Colossians* 3. 5. By the Word νεκρώσατε, *Mortifie your Members which are upon the Earth*. By which it is to be understood, that we must so manage our Bodies by the Gospel-Discipline, as to render them in a manner

manner insensible of Sensual Pleasures, and to make them to have no more tendency to them, than a Body that is so artificially benum'd, or one that is laid out, stiff and cold. And this deadness of the Body is opposed to that *deadness of Soul* which our Saviour reprehends in that Saying of his, *Mat.* 8. 22. *Let the dead bury their dead.* Have nothing to do with those Lethargick Sinners, whose Souls are stupified, and in a manner dead; let them take care of one another. But this *deading of the Body* the Apostle tells us, is the vital Principle of the Spiritual Life, it is like killing Moss, or other Pestilential Weeds about Trees, it makes us live and flourish the better. *If ye mortifie the deeds of the body ye shall live.* So that in short, Mortification is nothing but, *a taking from our Body the enjoyments of several Pleasures, in order to a spiritual end, which it might otherways innocently enjoy, and a making it undergo some irksom Severities for the same purpose.* Therefore in order to a right performance of this Christian Duty of Mortification, our *Contemner of the World* must take care

1. *That whatsoever Severities he undergoes, he does not presume that God does accept them as a Satisfaction for our Sins.*

Mortification no Popish ſatisfaction.

* *Con. Trident. Seſſ. 4. Sub. Jul. III. cap. 8 & 10.*

The Church of *Rome* * declares it as an Article of her Faith, That Puniſhments voluntarily undertaken, or enjoyned by the Prieſt, do ſatisfie God Almighty for the Sins we have committed. For She pretends that Sins committed after Baptiſm, are not ſo wholly blotted out upon Repentance by the Blood of Chriſt, but that there remains due behind a Temporal Puniſhment, when the Guilt and the Eternal Puniſhment are forgiven: which Temporal Puniſhment is to be Satisfied for, by ſuch voluntary or enjoyned Puniſhments, in lieu of them. But this is a Doctrine ſo contrary to the whole Tenour of Scripture and Antiquity, and ſo injurious to the Merits of our Bleſſed Saviour, as nothing can be more. For when the Scripture tells us, That *when we were enemies we were reconciled unto God by the death of his Son*, Rom. 5. 10. That Chriſt *is a propitiation for our Sins, and not only for us, but alſo for the Sins of the whole World*, 1 John 2. 2. That *there is one Mediator between God and men, the Man Chriſt Jeſus, who gave himſelf a ranſom for all*, 1 Tim. 2. 5. That *there was one offering for ſin once offered*, Heb. 7. 9, 10. Now, if by theſe and a hundred more places

ces can be evinced the ſufficiency of Chriſt's Satisfaction, what need is there of the Satisfaction of Penance? If Chriſt has *made Peace through the Blood of the Croſs*, *Col.* 1.20 to what purpoſe ſhould we go to make Peace upon other Terms with Whips and Hair-Shirts? Indeed the *Papiſts* charge us *Proteſtants* very heavily for rejecting this Doctrine of their Church, which they tell us doth ſo plainly appear to have been received in the Primitive Church; for the Writings of *Tertullian*, St. *Cyprian*, St. *Ambroſe*, *&c.* are full of Commendations and Exhortations to theſe Satisfactions, as the Fathers term them. But then we may Anſwer them, That though the *Latin* Fathers do term theſe Puniſhments Satisfactions, yet the *Greek* ones do call them by another Name (ἐπανορθώσεις) which ſignifies Puniſhments, and the *Latins* mean no more by their *Satisfactio*, than a Satisfaction given to the Church, for the Scandal which it had underwent by the notorious Crime of the Offender. So that this is quite different from the Popiſh Doctrine of Satisfaction in their Penances: The Ancients made their Satisfaction only to the Church, the Papiſts pretend to Satisfie God Almighty for their Sins; the Ancients performed their Satisfaction publickly, for the Edification of the

People, before they were Abſolved and admitted to Communion; but the Papiſts Abſolve the Delinquent firſt, and enjoyn their Satisfactions, which are generally too in private, afterwards: The Ancients never pretended to any Merit in their Satisfactions, they only patiently ſubmitted to it as an Eccleſiaſtical Puniſhment, but the Papiſts make it truly Meritorious. So that theſe two ſorts of Satisfactions are as different from one another as Black from White, they only agree in one common Name, and nothing elſe. The School-men, in the dark Ages, blundred upon this Modern Notion, by a Miſtake of the Latin Word *Satisfactio*, and ſome Innovations in the Church Diſcipline, and ſo the Council of *Trent* has pertinaciouſly and ſillily defended their Miſtake. I ſay Pertinaciouſly and Sillily, for they prove it by a Text of Scripture, which they had as good have dipt into their Bibles at random for, and have Quoted *Paul an Apoſtle of Jeſus Chriſt* as much to the purpoſe. For to obviate the Proteſtant Objection of the Impoſſibility of Human Satisfaction, they urge that of the fourth *Phil.* 14. *I can do all things through Chriſt which ſtrengtheneth me*, therefore we may be enabled to Satisfie for our ſelves. But by the way, their Infallibilities might as well have proved,

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That St. *Paul*, or any other good Christian, might have Created the World, or Redeemed Mankind, by this very Argument; because they *can do all things*. 'Tis plain therefore, that whatever Severities we undergo in the Duty of Mortification, we must not think that they are in any measure a Satisfaction for our Sins to God; whose Anger is only appeased, by the All-sufficient Sacrifice of his own Eternal Son. I doubt not, but that God may accept these as Signs of our unfeigned Humiliation and Repentance, and be well pleased that we are come to such a true Sense of our Sins, as to demonstrate so great a grief and horror for them, that we are thus forward to take revenge upon our very Selves for such a wicked Disobedience; but to think to Satisfie God's Justice by any of these Actions, is as unreasonable and foolish, as if we should suppose to pay off a Debt of innumerable Talents by a few Farthings.

2. *Our Contemner of the World in the performance of the Duty of Mortification, ought quietly and readily to submit to any Ecclesiastical Censures, which shall be inflicted on him for his Crimes.*

Indeed

It is to submit to Ecclesiastical censures.

Indeed, to the great detriment of Religion, it has come to pass, that an Advice in this particular is almost needless, since the Discipline of the Church is so strangely decayed. For now we have Reason to complain, that not only the Revenues but the Government of the Church, is become Lay Fee; when Excommunications, and all other Ecclesiastical Censures tend, for the most part, to no other purpose, but to feed the Avarice of Chancellors and Proctors. But in those good and ancient Times, when the Censures of the Church were esteemed Matters of Conscience, and not of Law, they looked upon an Excommunication to be worse than Death it self, when they were shut out from the Prayers and Congregations of the Faithful, and debarr'd of all the Comforts and Benefits which Christ has promised to his Church. They patiently endured four long courses of Pennance, which sometimes lasted above Twenty Years, they fell Prostrate before the Faithful, kissed their Feet, and earnestly implored their Prayers and Pardon, proclaimed the wickedness of their Crimes in the face of the whole Congregation, they went in a squallid Habit, and with a dejected Countenance, their

Tertul. Lib. Pæn. Cap. 9.

their Bed was only Sackcloth and Aſhes, and they ſpent their whole Time in Prayer and Faſting. And ſuch ought our Practice to be, in imitation of theſe Pious Times, when ever God ſhall ſuffer us to fall into ſuch Crimes, which the Church ſhall puniſh by her Cenſures. For it is not a bare Commutation of Pennance for Money, which will Satisfie God Almighty, though it may the Church-Officers; but a ſerious Sorrow for our Offences, and a Repentance as Publick as our Sin was Notorious.

3. *For a due performance of Mortification he muſt be diligent in the Duty of Faſting.*

By Faſting I do not underſtand only an Abſtinence from ſuch particular Food, which any Church ſhall think fit to prohibit; for ſuch kind of Faſting is frequently but a putting Tricks upon God Almighty, under the pretence of Mortifying the Body, it is oftentimes but a pampering of it, and tho' they may call it a *Faſt*, it is really nothing elſe but a *Feaſting* upon Fiſh. But by Faſting, I mean a total Abſtinence from Food, for ſuch a conſiderable Time, as our Bodies will conveniently bear, without fear of Sickneſs; either for a whole Day, or the greateſt part of it; which was the cuſtom of

To be diligent in Faſting.

Faſting

Faſting among God's People in former Ages, *Judg.* 20. 26. *Heſter* 4. 16. Now this Duty of Faſting has been always looked upon as a conſiderable part of Religion; and upon this account the *Phariſees*, who pretended to the greateſt degrees of Piety, were very remarkable for this Performance, as appears by the glorying of that ſelf-conceited one, *Luke* 18. 12. *I faſt twice in a Week.* And we are aſſured, that it remains ſtill a part of our Religion, becauſe our Saviour gives us Rules for our Chriſtian Faſting, that it ſhould be Private, and void of Oſtentation, in oppoſition to the Faſts of the *Phariſees*, who loved to be ſeen of Men, *Matth.* 6. 16. And for the ſame Duty we have the Examples of *Paul* and *Barnabas*, *Acts* 13. 13. and particularly of St. *Paul* himſelf, who tells us, He was *in Faſtings often*, 2 *Cor.* 11. 17. That he did *approve himſelf in watchings and faſtings*, 2 *Cor.* 6. 5. And the ſame Apoſtle gives direction to uſe a particular kind of Abſtinence, whileſt the Duty of Faſting is to be undergone. *Defraud not one another, unleſs it be with conſent for a time, that you may give your ſelves to faſting and prayer*, 1 Cor. 7. 5. So that it is plain, that the Apoſtle would not have given ſuch particular and ſtrict Direction for Faſting, unleſs it had been a neceſſary

Chriſtian

Christian Duty. Add to this, the constant Practice of the Primitive Church, that great Devotion and Austerity, which they used in the Publick Fasts of the Church, that Strictness with which they observed every Vigil, those real and unaffected Mortifications they underwent in the Weeks of *Lent* and the *Embers*, those many Days in each Week they spent in Fasting and Prayer, those strict Severities they exercised themselves withal, till they had brought their Body in a manner to concenter with their Soul, and readily to obey all its Dictates and Inclinations, till they had almost refined their Earthly Bodies into spiritual ones, and even before the Resurrection, made them in a manner spiritual.

But some will say, To what purpose is all this *troublesome* Injunction; for, it seems to be no part of Religion, and a Man may be very vertuous and honest without Fasting; and if he can practice Religion without it, this is then but a Work of Supererogation? But may such be pleased to consider, That all Fasts, both Publick and Private, do mightily conduce to Religion and Piety, and although we should have no regard to the Authority of God and the Church who Command them, yet it would be advisable to keep them, purely

upon

upon account of their great furtherance of Piety, and their help to true Repentance. For First, as for Publick Fasts.

It is but requisite, At such Times, when we ought to bewail the Crying Sins of the Nation, and to deprecate the Publick Calamities which are hanging over our heads, that we should publickly meet together to offer up our joint-Prayers to Almighty God for the Pardon of those National Sins, and for the removal of the Punishment which is due to them. For generally there are some reigning Sins in a Country, which are properly National and Epidemical, that bring such heavy Judgments upon it; and therefore they being committed in so Publick a manner, they ought to be repented of in as Publick an one; and therefore are openly to be bewailed, and to be asked Pardon for, by a whole City or Nation, in their respective Publick Assemblies. For in this Case their Repentance ought to be as conspicuous and notorious as their former Transgression.

And besides, in the usual Weekly or Anniversary Fasts, when the whole Church do solemnly meet together in their respective Congregations, their united Fasting and Praying, when heartily performed, will in a manner force down God's Blessing upon

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us, they will, to speak as our Saviour does, storm Heaven, and take it by violence; For if the Prayers of a Righteous Man prevail much, the Joint-Prayers of all God's People so earnestly deprecating the Divine Vengeance, and imploring Mercy and Pardon, these will be in a manner irresistable. Therefore, upon Days of Publick Humiliation, whether enjoin'd by the National Church or Government, we ought all of us to come to our respective Churches, and there join our hearty Prayers with the Congregation, to beg God's Pardon for those so many crying Sins of the Nation, which have offended his Goodness; to beseech him with the greatest earnestness, that he would be pleased to receive this our Sorrow and Contrition, through the Merits and Blood of his Son, as an Atonement for our former Wickedness; That he would not deliver us over to eternal Destruction which we have deserved, nor yet in this World, that he would not suffer the last Vials of his Wrath to be poured out upon us; That he would be pleased to give us a further time to repent, before the utmost of his Judgments be executed upon us; and that he would be pleased to save the Nation for a few righteous ones sakes. Now this if we would perform in our Publick Fasts,

soberly and seriously, with a devout and pious mind, with due affection, and a hearty desire of amendment; I doubt not but God would hear our Prayers, and would give our desires suitable success.

So Secondly, There is as much Reason for our observance of *private Fasting*.

Private Fasting.

1. We have great reason for *Private Fasting*, *Because by it we subdue our carnal Appetites and Affections.* God knows when we keep the strictest Guard over these, they are oftentimes apt to extort the Reins from us, even when we hold the steddiest hand upon them. But when we live a life at Random, without any Conduct of our Appetites and Passions, when we give our Natural Propensions their full sway, and indulge them in every thing they crave and desire, when we feed and pamper up our Flesh with all that is pleasant and grateful to it, when we habituate our Bodies to all the Arts of Ease and Luxury, it is no wonder then if Sin get Dominion over us, when we willingly deliver our selves over to its Empire, and will not make

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the leaſt ſtruggle to break its Chains. But when we with the Apoſtle, keep under our Bodies, and bring them into ſubjection, when we check and curb their craving Appetites, when we moderate their natural Fire by denying Fewel to the Flame; we then make our moſt head-ſtrong deſires eaſily manageable, and bring our moſt ungovernable Paſſions perfectly to the Conduct and Command of our Reaſon. And therefore it is admirably well contrived in our Holy Religion, that we are preſcribed the means of Faſting, the better to comply with its Precepts. For Spare Diet, and intermitted Meals will ſoon bring the greateſt Voluptuary to the Practice of Chaſtity and Temperance; the very thoughts of his beloved Sins will be then ready to forſake him under ſuch a calm and regular Habit of Body; he will be almoſt rid of all kind of Temptations to his former Vices; or elſe be able to ſubdue them without the leaſt ſtruggle or conteſt from them. Again, we find oftentimes within the beſt of us, a ſort of averſion toward Heavenly things, and a too great hankering after the things of this World; but if we take no care to put a check to ſuch Inclinations, we ſhall every day find them to grow upon us; if we give no denial to our craving Appe-

tites, but ſuffer them to take their full ſwinge of Enjoyments; we ſhall ſoon Experience, that we ſhall be grown ſo all-of-a-piece with the World, that there will be no ſeparating it from us, we ſhall ſee that our Heart and Affections will be ſo interwoven with the Pleaſures, and Intereſts, and Satisfactions we find here, that all Piety and Devotion, and every thing elſe which ſavours of another World will be perfect Gall and Bitterneſs to us, will go down like nauſeous Potions againſt our Stomach, and all the Art in the World, whileſt we ſtill continue to gratifie our Appetites, will never make them Palatable to us. But when once we begin to refuſe them, even thoſe Pleaſures they may innocently enjoy, when we do not only forbid them the Luxuriances of Meat and Drink, but frequently interdict them the uſe of an ordinary Meal, after a time when our Bodies have been inured to ſuch Hardſhips, they will be perfectly weaned from the World, and then they will be at our Command, as we pleaſe, to train them up to any Actions of Vertue and Religion.

2. Another Reaſon for private Faſting is, *Becauſe it does improve our Devotions.* The Opera-

Operations of the Mind have a wonderful dependance upon the Habit and Temper of the Body, and like a Piece of Clock-work are ſcrewed up and down, according as the Blood and Spirits receive alteration. And this not only in ordinary Converſation, and Matters of this Life, but even in things relating to God and Religion. Our Devotion at one time, according as the State of our Body ſtands, is brisk and fervent, and at another time 'tis heavy and lumpiſh. And this depends more upon our way of Diet, our Eating and Drinking, than on any thing beſides. When we Cram and Surfeit our ſelves with full and frequent Meals, our Thoughts are then all over-clouded with Fumes and Vapours from our Stomach, and we ſhall be ſo far from thinking, as we ſhould, of God and Religion, that we ſhall be hardly able to think at all: But a thin and a ſpare Diet, with frequent Faſtings, will diſpel all thoſe Fogs and Miſts which ariſe from an over-charged Stomach, will reſtore the Mind to the abſolute command of its Faculties, which before lay uſeleſs by, or elſe were to be dragged on with ſuch difficulty and unwillingneſs, that we wanted Power or Patience to overcome. This is that Noble Exerciſe,

that makes our Minds quiet and ſedate, clear and perceptive, and apt for Contemplation, and all ſpiritual Employments, it Improves our Zeal, and animates our Petitions, ſets our Souls upon the Flight, and makes our Devotions all Life, Wing and Spirit. Ask but the Devout Chriſtian what difference he finds between his ordinary Devotion, and thoſe upon his Days of Faſting and Humiliation, and he will tell you, as much as between Life and Death, between a Body and a Carcaſs; there is ſo much Warmth and Vigour and Alacrity in the one, more than in the other.

3. Another Reaſon for Private Faſting is, *Becauſe it teſtifies the Fear of God's Puniſhments, and a hearty ſorrow for our Sins.* Eating and Drinking have always been accounted a Token of Mirth and Jollity, and therefore it has been the Cuſtom of Men in all Ages, to make Feaſts and Entertainments upon any very joyful Occaſion. So likewiſe on the other ſide, Faſting and Abſtinence from our uſual Food has been looked upon as a Mark of Grief and Deſpondency. And indeed this is naturally to be accounted for. For when the Soul is overwhelmed with Grief, and is wholly taken

taken up with a ſenſe of the Miſery of its Condition, it is little at leiſure to look after any of its ordinary Actions: Nature then ſeems to neglect it ſelf, and careleſly to omit that Suſtenance which is neceſſary even for its vital Subſiſtence. And thus we have known many irrational Creatures to have pin'd away upon the loſs of their Young, or their Maſters; and both Men and Women have been known to have ſtarved themſelves upon the Death of their deareſt Relations. Indeed theſe are Inſtances of Souls over-charged with Grief, but no Grief can be ſo ſmall and inconſiderable, but it muſt have that effect upon our Bodies, as to make them more to neglect, and to take leſs pleaſure in Food than at other times. And then can we ſuppoſe, that at a time when we pretend to lie weighed down with the greateſt heavineſs of Soul, with all the preſſures of God's Wrath upon us, under the ſmart, it may be, of God's Judgments at preſent, and in proſpect of greater hereafter; under the ſad conſideration of lying under the Divine Diſpleaſure, that we have offended ſo gracious a God, after ſo many inſtances of kindneſs to us, that we are accounted Enemies by the Great Maker of Heaven and Earth, and have loſt all our pretence (till we have re-

newed it by Repentance) to the Rewards which he lays up for his faithful Servants? I ſay, at ſuch a time, when we have all this Grief upon our Minds, we cannot be ſuppoſed to be any ways naturally inclin'd to ſolace our ſelves with uſual Entertainments, or that God will take our Grief for unfeigned, which has not the ſame effect upon us, as the leaſt damp of Spirit is uſed to have. No certainly, ſuch a ſenſe of our Miſery, which upon ſuch an occaſion we ought to have, will make our Souls ſo to turn within our ſelves, and ſo to think of Expedients to remove that inward Preſſure, by earneſt Prayers, Sighs, and Meditations, as will give us no leaſure to be looking after the Refreſhments of our ordinary Meals. I ſay, Men that have ſuch a true Sorrow for their Sins, will at ſuch a time have but little Thought or Appetite for their Food; but though they ſhould, yet it is but reaſonable to make even their Bodies thus to accompany their Souls in Mourning, and to make theſe pine as much after their Suſtenance, as the other do languiſh under the diſpleaſure of God.

4. *Mortification requires of our Contemner of the World, That he ſhould be Liberal in Alms-giving.*

Morti-

Mortification is a ſort of a Spiritual Revenge which we take upon our ſelves, for having offended God's Laws, a voluntary Smart which we undergo, to make us take better care of our Behaviour for the future. And as Faſting is a Revenge taken upon our ſelves in our Bodies, ſo Alms-giving is a Revenge taken upon us in our Eſtates. And indeed, whilſt we retain a Love to Riches, this is the greateſt Revenge we can take upon our ſelves; for the Covetous in the proſecution of their Vice are inured to Faſting, they can ſtarve their Backs and Bellies to increaſe their Eſtates; but to part with their Money is that which goes moſt againſt their grain, and therefore 'tis the ſevereſt Mortification they can undergo. And this is evident from the Hiſtory of the rich young Man in the 19*th.* of St. *Matthew*, when our Saviour ſeem'd to exact no more of him, but the keeping the Ten Commandments in the eaſieſt Senſe, which was no more than obſerving the Jewiſh Law, and doing no body any miſchief; he anſwered very pertly, *All theſe things have I done from my Youth up*: but when our Saviour bid him go *ſell all that he had, and give to the poor, he went away ſorrowful, for he had great poſſeſſions.* But when we deſign Alms-giving for a part of Mortifica-

tion, 'tis not a ſlight throwing to the Poor, Farthings or Pence, or giving a little Victuals or Drink at our Doors, which neither does us any harm, or them much good: but it is to be ſubſtantially Liberal, it is to give away ſuch a conſiderable part of our Eſtates in Charity, that we our ſelves may be able to feel it. To beſtow a little Charity only now and then, upon thoſe that ask it, is ſo far from Mortification, that it only ſerves to give us eaſe and ſatisfaction; for it is to deliver us from the Importunity of the Asker, or to rid us from the Commiſeration or yearning of Bowels at the wretched Object, which makes his Company uneaſie to us. This is ſo far from taking Revenge upon, that it is to be kind to our ſelves; and therefore to give Alms in order to Mortification, is to beſtow ſo munificently, that it ſhall grate upon our Fleſh and Blood to part with it. Such was that great Charity of the Widow, *Mark* 12. that threw in all her Living into the Treaſury; of thoſe, that ſold their Poſſeſſions, and laid them at the Apoſtles Feet, *Acts* 4. 34. Such was the Charity of thoſe admirable Perſons that Founded thoſe great Societies of Learning in the Univerſities, which have bred up ſo many Thouſands of Learned Men of all Profeſſions and Qualities, that have

ſo benefited the Nation by their Parts and Induſtry for many Ages; Charities ſo great and glorious, that, though they were Exhibited in dark and ſuperſtitious Times, yet they far out-ſhine all we can boaſt of, upon whom the Goſpel ſhines brighter; Charities which ſname our Proteſtant Coldneſs, and Depredation of holy Things, who are content to enjoy the Benefits of an Orthodox, though a Sacrilegious Reformation.

But though I make Alms-giving a part of Mortification, it is only ſo at firſt, and to thoſe that are unaccuſtomed to it; for when once Men are arrived to a habit of Charity, and can properly be denominated Charitable Men, there ariſes ſuch a Pleaſure from the very Duty it ſelf, there is ſo much joy and ſatisfaction, ſuch a pleaſing and ſuch an innocent Pride, which proceeds from having relieved a diſtreſſed Object, in having in ſome meaſure ſupplied the part of God Almighty here upon Earth, and having aſſiſted thoſe who were not in a capacity to help themſelves; this gives a Man upon Reflexion ſo much ſolid Pleaſure, that the ſpending an Eſtate another way, is all froth and vanity; ſo that it remains a very difficult Point to determine, which receives the greateſt Satisfaction, the Poor Man in receiving

ceiving the Bounty, or the Charitable One in beſtowing it.

5. *Another part of Mortification conſiſts, in Exerciſing Bodily Hardſhips upon our Selves.*

I believe, the generality of Proteſtants look upon this part of Mortification, to be only a piece of Popiſh Superſtition, fit only for Nuns and Friers, and other ſilly People, that have a Mind to Supererogate in that Communion. But this is ſo far from being a Popiſh Practice, that not only Scripture, and the Uſage of the Primitive Church countenance it, but even the Hiſtories of many Vertuous Pagans, who have inured their Bodies to the greateſt Hardſhips, thereby the better to govern their Paſſions and Appetites, and to arrive to the more exalted State of Vertue. 'Tis almoſt incredible, to relate the voluntary Mortifications of that one Philoſopher *Diogenes*, to mention no more of the *Cynick* Sect; how he had no other Cloaths but his Cloak, no place for his Victuals but his Budget, no Houſe but his Tub, no Horſe but his Staff, nothing to drink out of but a wooden Diſh, which he threw away when he learnt of a Beggar Boy to drink out of the hollow of his Hand. Add to this the voluntary Poverty, and the hard

hard Fare of *Crates* and *Cleanthes*, the ſevere Lives of *Coriolanus*, *Æmilius Paulus*, both the *Cato*'s; the Auſterities of the Perſian *Magi*, who lived only upon Bread and Colworts, and yet the more rigid Severities of the *Brachmans*, that lay upon the Ground, and ſometimes upon the Stones, that *Winter* and *Summer* wore no Cloaths, that ſtood upon the burning Sands whole Days together with naked Feet; ſome of which lived all their Lives tied to a Tree, and others walked about, always dragging after them a Maſſie Chain; whileſt others lived in Dens and Deſerts. Add to theſe one eminent Example more, and that is the Emperor *Marcus Antoninus*, who at Twelve Years old took up the Philoſophick *Pallium*, and Studied always in it, who eat but a little, and that very courſe Food, lay upon the Ground, and when his Mother *Fauſtina* would have ſpread a Beaſts Skin for him to lye upon, he refuſed it. Now if theſe great Men, which were endowed with ſo large a compaſs of Knowledge and Learning, thought it but reaſonable, and as a part of their Duty, to Diſcipline their Bodies with ſuch rigid Severities, thereby to make them more manageable and tractable to the Soul, and to render them more pliable to the Rules of Vertue; certainly we Chriſtians have a

greater

greater obligation to inure them to the ſame Auſterities, becauſe our Vertues have a greater Reward annexed to them. Which we have a further Motive to, if we conſider thoſe extraordinary Mortifications which the Primitive Chriſtians underwent, whence they got the Name of * Ἀσκηταὶ *Aſceticks* or Exerciſers, and ‖ Ἀθληταὶ *Athleticks* or Wreſtlers; Names not peculiar only to the Monks †, but to the whole Body of Chriſtians, for their ſtrict and auſtere Piety. Read but the Writings of the Apologiſts, and the Lives of the Primitive Saints and Martyrs, and ſee upon what Courſe and Spare Diet they lived, how they Faſted till their Mortification was read in their Joints and Faces, ſo that *pallidi & trepidi*, Pale and Trembling were the opprobrious Names given to the Chriſtians; what vile Apparel they wore, and how they abridged themſelves not only of the Conveniencies, but even the Neceſſaries almoſt of Life. For the Truth of this we need not Appeal to the Practice of the *Anthonies*, *Hilarions*, and the *Macarij*, and other more fanciful Mortificators; but to that of the Great *Origen*, and St. *Auſtin* themſelves, Men of as great Judg-

* *Clem. Alex. ſtrom. lib. 4.*
‖ *Pallad. Hiſt. Lauſ. Edit. Meurſij* p. 2.
† *Caſaub. Exerc. Bar. Exerc. II.* par. 12.

Judgment, as they were of ſtrict Piety. But above all, we may take the Example of the Bleſſed *JESUS*, whoſe whole Life, from his Cradle to his Croſs, was one continued act of Mortification; who being the Son of God, and higheſt in the Glory of his Father, humbled himſelf to become one of the meaneſt of the Sons of Men; who might, if he pleaſed, have taken up, for his Reſidence upon Earth, the Court of *Auguſtus*, yet he choſe rather to be born in a Stable, and laid in a Manger, to be educated in the Houſe of one of the ordinarieſt Mechanicks, who ſorted out for his Acquaintance and Aſſiſtance, Men of the Meaneſt Rank, and of as mean Capacity; who Diſciplined his Body with un-parallell'd and unheard of Faſtings, even beyond the Power of Grace as well as Nature; who eſpouſed ſo vile a Poverty, as for the Payment of a ſmall Tax, to be forced to employ his Omnipotency; who when he had given comfortable conveniencies to the Fowls of the Air, and the Beaſts of the Field, he himſelf had *not where to lay his Head*; who at laſt ſubmitted to an ignominious and a painful Death, to the Mockeries and the malice of his implacable Enemies, when he might have commanded down Battalions of Angels to have revenged

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ed his Injuries. To call this *Popiſh* and *Monkiſh* is to make Chriſt himſelf ſuch; for it is the Heighth and Top-Point of Chriſtianity, the Excellence and Glory of our Religion, the Great Pattern which our Lord and Maſter has ſet us. *Beate Jeſu, Te Duce ſequimur.* He has gone before us in this Tract of Severities, and we are ſluggiſh and un-generous Scholars, if we refuſe to follow.

But becauſe the Fault of Superſtition is generally imputed to theſe Severities, I ſhall lay down ſome Rules, to ſhew how we may lawfully and profitably uſe them.

1. We may very lawfully and profitably uſe them, *After the commiſſion of very great and notorious Sins.*

As for Inſtance, when a Man has been guilty of Drunkenneſs, it may be a very prudent part of Mortification to abſtain from all manner of Strong Drinks for a determinate time, to Faſt ſo many Meals afterwards, to refrain from his accuſtomed Diverſions, to wear a mean or an uneaſie Habit, or the like. Now tho this does in no ways make Satisfaction to God for our Sin, yet it is of great advantage, to denote our ſorrow for our Sin, and for the improve-

provement of our Repentance. For it is a great ſign that we are ſorry for our Crime, when we puniſh our ſelves ſo much for it, when we are harſh to our own Fleſh and Bloud, and take Vengeance upon our own dear ſelves, for the Violation of God's Law. For tho ſmall Sins may be pardoned by God Almighty upon an eaſie and a general Repentance, yet it is requiſite on accouut of thoſe of a Higher Nature, to render our Repentance more ſolemn and ſevere, and to make the ſharpneſs of the one to equal the greatneſs of the other.

2. *In order to the taming of our Luſts.* For when once we are accuſtomed to ſuch Severities, our Affections will be weaned from Senſual Pleaſures, and be freed from any Inclination towards them: It will be like bending a Stick the contrary way. When they have been long uſed to ſuch Hardſhips, they will have little tendency to Eaſe and Luxury. Beſides, this will make us take great care for the future, how we transgreſs Gods Laws, when we find what irkſome Tasks we muſt undergo after it.

3. *We*

3. *We muſt take care that theſe Severities be not Odd and Humorſome.* They muſt not be like that ſilly Contrivance of *Simeon* the *Stylite*, which Church Hiſtory makes mention of, who ſpent his Life within a Hollow Pillar; or like thoſe Whimſical Mortifications we meet with in the Lives of the *Papiſh* Saints, for ſuch Odd Actions are to the great Diſparagement of Religion, and lay it open to the Calumny and Mockery of Wicked Men. True Religion is the reſult of true and ſolid Reaſoning; therefore Humour and Caprice are certainly no Part of it.

4. *Theſe ſeverities ought not to be cruel.* for God almighty is not an implacable Heathen Deity, to be appeaſed only with Human and Bloudy Sacrifices; and we find that cuting and gaſhing of the Heathen Prieſts bodies 1. *Kings.* 18. 28. was ſo far from being imitated, that it was derided by the Prophet. Chriſtianity is an Inſtitution which is contrived for the good and Benefit of Mankind, and therefore ſuch an exerciſing of it can never be allowable, which conſiſts only in our Plague and Torment.

5. *They ought not to be contrary to the Rules of Society.* God Almighty deſigned Men to be

be Sociable, and not to be *Monks* and *Anchorites*, he design'd them to do what good they could to one another, and not mew themselves up, and live only to their own Satisfaction in Cells, and Cloisters. They may if they please, call this a Mortification; but it is far from a true Christian one; because it is so far Mortifying their Affections, that it is only the gratifying a sullen Humour of their own. For I doubt not, but there is oftentimes as much Sensuality in gratifying this Dogged Temper, as in Prosecuting many Lusts of the Flesh. For if a Man be inclined to a Melancholy and Splenetick Humour, a *Monastry* is no more Mortification to him, than Wine and Women are to the *Sensualist.*

PART. II.

Of Self-denial.

BY Self-denial is to understood nothing else, but a *Refusing to enjoy those things, which by a natural Propension we are inclin'd to desire.* So that Self-denial (as was observed before) is a Mortification to the Mind, as Mortification properly so called, is one to the Body.

That makes the Body ſuffer what it is averſe from, and this hinders the Mind from enjoying what it does deſire. The Soul has two principal Faculties, the Underſtanding, and the Will, both theſe become the Subject of Self-denial. Hence there ariſes two Parts of Self-denial, which he that pretends to contemn the World, muſt be perfect in.

1. *In reſpect of our Reaſon.*
2. *In reſpect of our Deſires and Paſſions.*

1. Now to deny our Selves in reſpect of our Reaſon is, 1. *To ſubmit our Reaſon to God Almighty in all things which he Reveals to us, or requires of us.* Men uſually pride themſelves in nothing more than in pretending to underſtand, and to give Reaſons for every thing they are concerned with, and nothing goes more againſt their Grain, than to be forced to acknowledge their Ignorance, altho it be in things of the higheſt nature. Nay, our Minds are ſo aſpiring, that even the Nature of God himſelf, his Providence, his Revelation, his Laws, muſt all come under the Examination of our Reaſon. Therefore when Men make their Reaſon ſubmit to High and Exalted Truths, they

they never do an Act of Self-denial which more grates upon their Nature than this. And this more eſpecially is ſo to Men of a Speculative Temper, who love to be giving Reaſons for all things; for they can ſooner Mortifie an hundred Luſts, and deny themſelves any Satisfaction which Fleſh and Blood deſires, than to let their Arguments ſubmit, altho it be to God's Word. But let this be as irkſom as it will to Men of this inquiſitive and opinionative Humour; yet it is what we ought to do, and what we have great reaſon for. The Apoſtle tells us, that it is the Power of the Goſpel to *caſt down Imaginations, and every high thing that exalteth it ſelf againſt the Knowledge of God; and to bring into Captivity every thought, to the obedience of Chriſt.* 2 *Cor.* 10. 5. Which is a very hard Leſſon to our *Vertuoſo Divines*, who are for turning all Religion into Hypotheſis, and who believe the Scripture no further, than it will agree with their Philoſophy. It runs very croſs to the Genius of ſuch Philoſophical Gentlemen, to ſuffer an Expetiment to give place to an Article of Faith; or to receive any thing for truth which does not agree with their received Laws of Matter and Motion, or their Fanciful Opinions of the Univerſe. And the like

is to be ſaid of our *Socinian Adepti*, who will believe nothing in the nature of the Deity, which their Reaſon cannot comprehend, and lay aſide the Doctrine of the bleſſed Trinity, becauſe they cannot underſtand it: as if there were not Ten Thouſand Myſteries in the Deity which we cannot underſtand, and would ſeem as Contradictious to Reaſon, as this does, if they were revealed to us. All this is an aſpiring haughtineſs of Soul, and a Fooliſh Ambition of being thought to underſtand every thing; which we ought to reſtrain as much as ever we can, and to deny our ſelves the Satisfaction we might receive in gratifying it. And there is all the reaſon in the World we ſhould do it, if we conſider either the narrowneſs of our Underſtandings, or the Nature of God himſelf. Shall we pretend to queſtion Divine Truths, becauſe they ſurpaſs our underſtandings, when our poor underſtandings are confounded by every thing almoſt we ſee before our Eyes? Let them firſt unriddle all the Myſteries of that thing we behold every where about us, which we call *Matter*; how eaſie it is to be *ſeen* and *felt*, and how impoſſible to be *underſtood*; how by demonſtration it is infinitely diviſible, and yet we are ſure at

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the ſame time it is in it ſelf finite; let them explain the difficulties which ariſe about *Motion*, what an inexplicable thing that is which we call *Moving*, how a thing ſhould be in this moment in this place, and ſince the laſt have been in ten Thouſand, or how a finite Power ſhould make a thing once at reſt ever to move again. What an unaccountable thing is that Impreſſion of Motion in Bodies projected, how Motion which is but a mode or accident, ſhould go out of one Body into another, how all other Accidents, as Colour, Taſt, *&c.* which are nothing but Figure and Poſition, ſhould produce *Ideas* ſo unlike themſelves in the Soul; let them give but any tolerable account of theſe, and a Thouſand other Myſterious Effects in Nature, and then we will give them leave to reject Truths in the Deity, or others which God has revealed, upon account of their Incomprehenſibility. But eſpecially to deny Truths, when we conſider they are in the God-head, which is all Aſtoniſhment and Myſtery, every Attribute of which, Eternity, Omnipotence, Omniſcience, is a fathomleſs Ocean of inexplicable Wonders; this is a wretched mixture of Boldneſs and Folly, this is the hight of *Atheiſtical* Impudence; it is to make

the Great Creator of All Things such a little Being, as to be understood by us, and to make Gods of our selves, by pretending to understand all things.

2. *To suspend our Judgment in difficult and controverted Matters, or at least not to pronounce peremptorily about them, 'till such time as we are sure we are in the right.*

Most Men have such an over-weening Opinion, of the side of any Question or Doctrine they have espoused, that they are ready to declare Dogmatically for their Opinion, before they have half Examined what can be said against it. And this fault does then more especially prevail, when the Doctrine is new, and of the Persons own advancing. For then the Vanity of delivering something New and Entertaining, of having left the dull Road of Common-Thinkers, and having been the Inventer of some new Fangle, perfectly deafens their Ears to all that can be said in opposition, and blinds them from seeing the Absurdities and ill Consequences of their Opinion. I confess to maintain a decent Modesty in this Matter, considering how Partial Men are to their own side, and what a fondness they have to their own Brats, is an extraordinary

dinary Piece of Self-denial; especially in Men of a Proud Ambitious Temper, for such will as soon Renounce Religion, as their Opinion, though the Falsness of the one be as manifest, as the Truth is of the other. But be this as grating as it may, it is no more than what our Reason as well as Religion obliges us to. The Wise King, *Prov.* 3. 7. bids us not *to be wise in our own eyes*; And the Apostle Exhorts us, That in *lowliness of mind we esteem others better than our selves*, Phil. 2. 3. And if we add to this the consideration, That we are all very liable to Mistake, and that we often take that for Demonstration which is down-right Fallacy; That there may be many Objections against our Opinion, which we have never thought of, and that there is no Subject so narrow, that one single Eye can exactly Survey; That we our selves may change our Opinion in this Matter, as we have done many times before; That many Wise and Learned Men have been of a contrary Opinion, and that 'tis but Modesty to suppose, they have considered the Point as well as we; That after all we may be too much byassed by our Passions, and our fondness to a Cause may spoil our Argumentation: I say, if we consider all this, we shall have very great Reason to give a

check to our Positiveness in Disputed Points and our Partiality to our own Inventions. And if it be true, (as there is no reason to doubt of it) that the Duties of Mortification and Self-denial are commanded us, in order to a future State, then I am sure these Duties of submitting our Reason to Divine Truths, of a modest Hesitancy in doubtful Matters, are peculiar Qualifications to go thither; for as soon as we come there, we shall be let into a World of Mysterious Revelations, and our Souls will be swallowed up in the Contemplation of the Deity; and then for the Incredulous or Positive Man to come there, it would spoil that State of Tranquillity with Dispute and Wrangle, and Men would not believe those Glories of the Deity, the Revelation of which is to make them Happy. For perhaps one Reason why the Vertue of Faith is so particularly recommended in Scripture, and why such things are proposed as the Object of it, which seem to run so counter to our Reason, is this; That God designs to reveal so much of Himself to us in another World, that we should never be able to bear the mighty Illumination, unless we were predisposed for it, by letting into our Souls before hand, some previous Light; which al-

See Dr. Sherlock of Death, Cap. 1. Sect. 3.

although but ſmall in reſpect of the other innumerable Myſteries, is nevertheleſs we ſee of force enough at preſent, to over-ſet and confound our Underſtandings.

II. To deny our ſelves in reſpect of our Deſires and Paſſions, is *to be very ſparing in enjoying the Pleaſures which we may lawfully allow our ſelves.*

Chriſtianity does not allow us to take our full draught even of lawful Pleaſures, but obliges us to breakoff our Enjoyments, long before our Reaſon declares them to be Vicious. Simple Morality might allow us to walk upon the very Verge of Vice, if we could be ſure to take care never to make a falſe Step; but Chriſtianity engages us to keep up into the Heart and Centre of Vertue, to taſte ſo ſparingly of ſenſual Pleaſures, that there may be not only no danger but no poſſibility of Exceſs. This is, you will ſay, a very hard Leſſon, for Men that are to live in this World, that are ſurrounded with Pleaſures of this nature; and that it ſhould ſeem enough for the Inhabitants of this World, not to be exceſſive and bruitiſh in them; but to take our leaves of them before they grow Vicious, ſeems a Lecture fit only for a Cloyſter or a Wilderneſs. Indeed,

deed, this Doctrine would be ſomething hard, if we conſidered this World without any relation to the other; for it ſeems enough to all intents and purpoſes, for the welfare of this World, that a Man be only Temperate and not Abſtemious, that he be but Juſt, and Honeſt, and Courteous; but there does not ſeem to be that great need of the Univerſal Goſpel Charity; but when we conſider that this World is only a State of Probation for a better, then it is clear that theſe Injunctions are laid upon us, to train us up to That; that theſe are to wean us from Senſual Pleaſures, the better to fit us for a Spiritual Life, to make us more earneſtly deſire the Joys of another World, when we find ſo little Satisfaction in this. All which Duty is moſt admirably laid down by St. *Paul*. *But this I ſay, Brethren, the time is ſhort. It remaineth that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they poſſeſſed not; and they that uſe this World, as not abuſing it; for the faſhion of this World paſſeth away*, 1 Cor. 7. 29, 30, 31.

2. *Not*

2. *Not to allow our ſelves the Enjoyment of many Pleaſures, which our Appetites deſire, although they be not unlawful.*

We are of our ſelves but too prone to hanker after the good things of this Life, and to neglect the great Work of preparing for the other, we are by a kind of natural Magnetiſm drawn down to the Earth; and therefore if we cheriſh this Principle by gratifying the Fleſh in all thoſe Enjoyments it craves, and never give a check to its deſires, we ſhall find that the World will grow ſo dear to us, that we ſhall be willing to take up our Tabernacle in it, and ſay, *it is good for us to be here*; and we ſhall be ſo far from our Chriſtian task of growing in Grace, that we ſhall but *fall from one wickedneſs to another*. For Pleaſure has a bewitching Faculty, the more we taſte it, the more we hanker after it; and therefore the beſt way to avoid being Captivated by that Syren, is to ſtop our Ears to her Charms. When we have often bauk'd our Appetites by denying them what they crave, they will in a while grow ſo quiet, that they will crave no more. But to be always pampering and indulging them, will render

render them but the more outragious; and will make us neglect our Spiritual Concerns, whilſt we are progging for the *Fleſh*. For ſuch an one will have but little regard to Heaven, that has laid out his Paradice upon Earth; the thoughts of thoſe pure ethereal Joys will reliſh but very inſipidly with him, that is eager upon the Satisfaction of thoſe ſordid and brutiſh Pleaſures. But beſides, we know not, how far an uncontrouled purſuit of theſe Fleſhy Enjoyments will carry us; they may for ſome time run along very glibly in the High Road of Vertue, but it is at great odds that at laſt it carries us out of the way. If I allow my ſelf the conſtant Diverſion of Drinking, and Company, it is much if at laſt I be not betrayed into Intemperance. A too free Converſation with Women, too much of Singing, Dancing, and the like, may be a great ſnare to Incontinency. So that to indulge our ſelves in all Pleaſures which are only not unlawful, is to chooſe to walk upon the brink of a River, where if our foot chance once to ſlip, we are gone.

3. *Not to gratifie our Paſſions of Anger, Revenge*, &c. And in this, Chriſtianity diſplays her Glory above all the Religions and Philoſophy in the World. To forgive Injuries

juries, and to love our Enemies, was the proper Doctrine of the Bleſſed Jeſus. At this the great *Ariſtotle* himſelf ſtumbled, this was ſo ſublime a Truth, that *Cicero* the Reformer of the Ancient Philoſophy was ignorant of. But our Saviour commands us to *love our Enemies, to Bleſs them that Curſe us, to pray for them which deſpitefully uſe us, and Perſecute us.* *Mat.* 5. 4. He tells us, that *whoſoever is angry with his brother, ſhall be in danger of judgment*, and that he who ſhall proceed to Railing and ill Language, *ſhall be in danger of hell-fire.* v. 2. This is a very difficult Leſſon to Fleſh and Flood, which ſeems to have theſe Paſſions planted in them: But then as difficult as it may be it muſt be learnt, or we can pretend no Title to Chriſtianity, or the Joys of another World. If our Nature prove ſtubborn and refractory, we muſt force it the other way; we muſt have a conſtant guard upon our ſelves, we muſt ſtifle our riſing Paſſions in the Bud, we muſt uſe our ſelves to a calm way of Talking and Converſing, we muſt not ſuffer any thing to heat us into Paſſion, we muſt oftentimes curb our Anger, even when we have juſt occaſion for it; we muſt avoid all kind of Diſcourſe and Company which may provoke us to theſe Paſſions, make an ample

Ariſt. Eth. ad Nicom. l. 4. c. 11. Cic. Invent. l. 2.

ple Acknowledgement and Satisfaction to thoſe whom we have behaved our ſelves undecently to under them, inflict ſome voluntary puniſhment upon our ſelves when we ſhall be over taken in them, and ſo at laſt by God's Grace, we may attain to a compleat Maſtery over them. Whatever Philoſophers may talk about the uſefulneſs of theſe ruffling Paſſions, there is that goodneſs and ſweetneſs in a calm and an even Temper, ſomething ſo endearing to Society, and laid out purpoſely for the good of Mankind, that it is worth our while (granting there is no Immorality in a hot, paſſionate way of Converſation) to be at the Expence of Conquering our Nature, purely to gain the Hearts and Affections of our Neighbours, who are all ſo ſtrangely taken with ſuch an equable and unpaſſionate Comportment.

4. *To lay down our Lives for our Religion, when ever it ſhall pleaſe God to call us to it.*

Indeed, this is the greateſt part of Self-denial, and *Contempt of the World*, we can arrive to; becauſe all others are but a ſubduing part of our Nature, but this is an unhinging and a deſtroying of it. There we conflict only with our Appetites and Paſſions, but here with the deareſt of all things, even

even Life it ſelf. Let us take but a ſhort view, and ſee what a noble part of Self-denial it is, to lay down our Lives for the Faith, and to take up the Martyrial Crown, with all the Agonies and Terrors which ſurround it. Let us conſider how grating it is to Fleſh and Blood, to leave the Light of the Sun, and all the Gaieties and Pleaſures of this World, for a dark and an unknown State; to undergo Pains never yet experienced, that over-whelm the Thoughts with diſmal Ideas, and direful Expectations; to ſtruggle with our Friends and Relations, that are Furniſhing us with fallacious Arguments to beguile our Conſciences, and to deny the Truth; to Conflict with all the Allurements and Blandiſhments this World affords, our Acquaintance, our Kindred, a large Eſtate, or the Expectation of a better; to lye expoſed to all the Temptations of the Devil, that now muſters up his whole Power and Strength to Attack us; and yet reſolutely to lay down our Life upon a Conſcience of our Duty. Here we have no Drums and Trumpets to Animate our Courage, no Rage and Paſſion to Inſpire a Boldneſs, but walk Melancholy to Execution, amidſt the diſdainful Reproaches of our Adverſaries, and in cold Blood and Sedate Thoughts we part with our Life for Chriſt's

ſake.

ſake. Here is no Incouragement to be had from a numerous Multitude, that back on one another by a mutual Example, and altogether run into a Danger which none of them underſtand; here we are not buoyed up with the Hopes of Surviving and ſharing the Triumphs of the Victory: But we go to the Stake with the Diſſuaſion of our Friends, and the Exprobations of our Enemies, we march courageouſly on at the ſame time when we are certain to die, and reſolutely encounter Deaths Terrors, whilſt it is in our power to eſcape them. This indeed is to deny our ſelves, and to follow the Commands and Example of our Bleſſed Lord, who *laid down his life for us*, who has Commanded us to *take up his Croſs*, and to *rejoice when we are partakers of his ſufferings*; and therefore to decline this Call, is baſely to deſert our Lord's Service, to trample under foot his moſt ſpecial Commands, and to forfeit all our Title to his Merits.

SECT.

SECT VII.

That a Contempt of the World doth consist in setting our Affections upon God and Heavenly Things.

HItherto Morality has shewed us the way *to Contemn the World*, and the dusky Lamp of Nature has gone before us, affording us Light enough, to discover the Vanities thereof, and shewing us how unreasonable and dishonourable it is for a Rational Creature to be defiled by those Pleasures, or overcome by those Passions, which betray him into Covetousness and Excess, Pride and Impatience For many of the Heathen World have been eminent in those Vertues we have been hitherto describing; or at least they have pretended to them as much as the devoutest Christian. They have been so *magnanimously* Brave, as to scorn to do a base thing, for the sake of the Honourableness of Vertue, and the Turpitude of Vice: They have despised all the *Riches* of the World with the most fastidious Contempt; they have been *Temperate*, *Modest* and *Chaste*, to admiration; they have neglected all proffered *Honour*, and affected the meanest Obscurity; they have bore Pain with an invincible Patience, out-

faced Death it ſelf with a ſtupendious Bravery; and by the ſevereſt Diſcipline have ſubdued their Bodies to the Empire of the Soul: But yet there are ſome farther Heights which Chriſtianity enjoyns, that are neceſſary to a true Contempt of the World, and which the Heathens were ignorant of. And thoſe are contained in that former part of the Apoſtles Precept, *Set your Affections on things above, and not on things on the Earth*, Col. 3. 2. Now a great Number of them, like Men of Senſe and Spirit, thought theſe little things *upon the Earth*, were too vile to *ſet their Affections on*, and that it would reflect upon their Rationality to be enamoured with ſuch fleeting Pleaſures: But then they were unable to perform the former part of the Command; for they had but very imperfect Notions of thoſe *things above*, which are the true and noble Objects of our Affections. Theſe clear Manifeſtations which God has been pleaſed to make to us of his Nature, and the unqueſtionable Promiſes he has given us of an eternal Reward in another Life, have in them a Magnetick Attraction to raiſe our Affections a great deal higher, to hinder their dull Weight from pulling them downwards to the Earth, and do as it were draw them to another Centre. Morality indeed might effect, that a Man ſhould

should not lie groveling upon the Ground, and wallowing in sensual Pleasures; it would enable him in some measure to stand erect, like a reasonable Creature, and not to stoop down to every puny Object that lay before him; but those happy Revelations, which our Religion affords us, inspire us with a sort of Angelical Nature, they joyn the *Seraph* and the Man together, they add Wings to the Soul, and make her take her Flight toward Heaven. Now this setting our Affections on things above, this Spiritual Mindedness, which is so much commended in Scripture, does consist in these two Particulars.

I. In an hearty Love of God.

II. An earnest Desire of Eternal Happiness.

I. In a hearty Love of God.

By the *Love of God*, I do not understand here the whole Duty of the Christian Religion; for the Love of God sometimes signifies as largely as the *Fearing* him does, that is, the doing every thing which God commands to the utmost of our Power; and then the Love of God takes in all the Duties of Morality and revealed Religion. As the Apostle takes it, *Rom.* 8. *Every thing worketh for good to them that love God.* So 1 Cor. 2.

Eye hath not seen, nor Ear hath heard the things which God hath prepared for them that love him. Neither do I mean any unusual transported Spirit of Mind, by which the Soul is generally filled with Exultations and Raptures, whenever it happens to think of God. For these, where they are found, are rather the Effects of mens bodily Constitutions, than the peculiar Symptoms of a true Christian Love; which is best when it is constant, and even throughout the whole Course of our Lives, and does not take us by Fits and Spurts. Where-ever such Passionate Returns of Zeal are found, they are good Signs, and Indications of Piety, but they are not Piety it self; they do usually shew a Man to be good, but they do not make him so; such heated Transports do no more entitle a Man to the Love of God, than an excessive Custom of Laughter entitles him to be a risible Creature. But by a Love of God, *I understand that Complacency which we take in the Deity, arising from the Consideration of the Excellence of his Nature, and his Bounty to us.* For any thing may be rendred the Object of our Love, either by having very great Perfections and Excellencies in it self, or by the procuring us any considerable Benefit. Now for both these Reasons we ought to love God, or to set our Affections upon him.

1. Be-

1. Becauſe he is the moſt Perfect and Admirable Being.
2. Becauſe he is the moſt Kind and Bountiful to us.

1. Becauſe he is the moſt Perfect and Admirable Being:

Therefore, in order to a Juſt Contempt of the World, and a ſetting our Affections upon God, we muſt,

1. *Study and admire the Perfections of the Divine Nature.* It will be an Intolerable ſhame for us, when God has made us alone, of all his Creation here below, capable of contemplating his Nature; that we ſhould think as little of it as the Cattle do; that we ſhould employ all our Thoughts about the *Brutal* part of our ſelves, and think of nothing ſuitable to that Nobler part of us, which alone denominates us *Men*; and that we ſhould drive away out of our Minds the conſideration of the admirable Excellencies of the Divine Nature, which are the propereſt and the moſt worthy Objects of them. Not that we ſhould with a bold inquiſitiveneſs pry into the Myſteriouſneſs of the Divine Attributes, further than God has revealed them to us, or that we ſhould think

we ſhall be ever able to come to a compleat knowledge of any of them: for the Nature of God is ſuch a boundleſs Ocean of Wonders, ſuch a Fathomleſs depth of unaccountable Myſteries, that the cloſer thoughts of him make our Heads turn round, and diſtract and confound our Imaginations: But we ſhould with an humble Admiration adore thoſe Excellencies of his, which by our Natural Reaſon, or by his Holy Word, he hath been pleaſed to manifeſt to us. We ſhould, with the profoundeſt Reverence, think of, and admire the *Eternity* of his Being; that he always was what he now is, exquiſitely perfect, and full of himſelf, before all Ages; that he is the One only, uncreated, independent Cauſe, that ſpoke all things out of nothing into their Beings, and was himſelf the only Self-exiſting one; that he was innumerable Millions of Ages before the Chronicles of Time, or the remembrance of the oldeſt Angel; that did Eternally diſplay the vaſt fecundity of himſelf in the adorable Trinity; that ſhall laſt beyond all the periods of Time, and Power of Fate, and ſhall keep, whatever of his Creatures he pleaſes, within the everlaſting Womb of his neceſſary Subſiſtency. We ſhould make it our buſineſs devoutly to conſider the unconceivable greatneſs of his *Omnipatent* Power, which

which is bounded by no force, and can ſurmount all difficulties; that can, by the leaſt Word make Thouſands of New Worlds ſpring up throughout the dark Extramundan ſpaces, and can, when he pleaſes, unſpeak this again into Nothing. We muſt admire the boundleſs extent of his *Knowledge*, that ſees all the Actions and Motions in the whole World by one Intuitive glance of his Knowledge; that from all Eternity foreſaw every thing which was to be, with all its circumſtances and relations, when they all lay wrapt up in the Womb of a thouſand fore-running Cauſes; that dives into all the Clancular Thoughts and Intentions of Mens Hearts, and knows their Reſolutions before they have determined them. We ſhould profoundly Reverence and Adore that admirable *Holineſs* of his Nature, which is ſo eſſentially pure and good; that there is not the leaſt ſtain in his Thoughts, the leaſt corruption or pravity in all his Actions; nothing but what is moſt exquiſitely Good and Holy; nothing but what is grounded upon the Eternal Rules of Vertue; nothing but what does exactly agree to his Infallible Judgment, and what his Eternal Wiſdom does Judge fit to be done. We muſt conſider, that he does not, like us, give his aſſent to what is good, but may

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be hinder'd from profecuting it by a ſtubborn Will and diſorderly Affections; that he does not uſe unrighteous Means to accompliſh his Deſigns, never Projects any Contrivance, but what does uniformly agree with the Dictates of his moſt Rectified and All-wiſe-Underſtanding. We ſhould likewiſe ſet our ſelves frequently to Meditate upon the *Truth* or *Veracity* of this admirable Being; we ſhould think that we do not worſhip ſuch a God that will cheat and deceive us, that only ſooths us up with fair Words and empty Promiſes, and means nothing leſs than what he tells us; that does not keep up his State like Princes of this World, by Political Tricks and Amuſements, or aggrandize himſelf by impoſing upon, and deluding his Creatures; but ſuch an one, whoſe Actions always agree to his Words, and his Words always correſpond with his Mind; So that whatever God reveals to us, we may be ſure it is true; whatever he tells us is our Duty, we may be ſatisfied it is ſuch; whatever he threatens we may be certain he will inflict; whatever he Promiſes, we may be confident he will make good. *Let God be True, and let every Man be a Lyar*, ſays the Apoſtle; that is, that God is ſo eſſentially True, that every Man be a Liar in reſpect of him; Truth is ſo inter-

interwoven in his Nature, that it is his very Being and Essence; it is as impossible for him to Lye, as it is for him not to be; as he necessarily is, so he necessarily is True, and we may be as certain of his Veracity, as we are of his Being. We must attentively consider likewise the never-swerving *Justice* of our great Creator, who does not dispose of every thing at Random, heaping his Favours upon those that slight and despise him, and oppressing his poor Creatures, who with an humble Obedience, to the utmost of their Power, direct their Actions according to his Laws; that does not suffer his Commands to be trampled upon with Impunity, and permit so many Profligate Sinners to live all their time Blaspheming God, and Injuring Men; Preying upon the Innocent, and Wantoning upon the Spoils of Orphans and Widows; that does not tamely suffer Ambitious *Nimrods* to Ravage the World at their Pleasure, to wade through the Bloud of Millions of Innocents, to purchase their Glory; to raise their Fame upon the Ruines of so many Countries, without any pretence but only to Sacrifice to their wicked Ambition; That does not suffer such prosperous Villains to live on in a constant Tyde of happiness in this World, and drop into the other, just like other Men; but does wisely take care,

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that, as they have had their good things in this World, they shall have their evil ones in the next; and shall there pay severely for all those insolent Crimes which went unpunisht here; because, perhaps, their Fortune had raised them above their Punishment, or because their Sins had swelled to that unmeasurable Bulk, as had made them fit Victims only for the Eternal Vengeance. So we ought to let our Minds, with the greatest Deliciousness and Satisfaction, dwell upon the Contemplation of Gods *Mercy*, which is not any weak Womanish Pity, which renders him unable to prosecute his Justice, because of the Cries of suffering Offenders, or which will not let him punish even his beloved Favorites, when they deserve it; but such a wise Relaxation and Mitigation of the severity of his Justice, such an inclination to our Welfare and Happiness, as puts him upon all possible means of Redeeming us from Misery. We can never enough think of the Miraculous Goodness of this Divine Attribute, that makes God take greater care to Preserve and Succor us, than we can for our selves, and be as willing to relieve us from Misery and Oppression, as we can be to be relieved; that will incline him to remove those pressures which lie so hard upon us, and to suffer our Afflictions to gall and wound us no longer than they serve for

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our Benefit and Advantage; and that if, for reaſons beſt known to his All-wiſe *Diſcretion*, he ſhall not withdraw his afflicting hand in this World, he will then more abundantly reach out his Mercies to us in the next; when the Joys and Triumphs of that Life ſhall infinitely compenſate all the Troubles and Anxieties of this. That ſtupendious *Mercy*, which will deliver our Souls, as well as our Bodies, from all Calamities which are incident to them; from all the ſpightful Temptations of Evil Angels, and from the Fraud and Malice of the Devil; that will ſupport us under the direful preſſures of a wounded Spirit, and the ſharpned Stings of an accuſing Conſcience; the Contemplation of which will give the Repenting Sinner a comfortable aſſurance of his Pardon, whilſt a naked View of his Juſtice only, will frighten him into Deſpair and Confuſion. Now when we devoutly conſider, and meditate, as we ſhould do, upon theſe Glorious Perfections, we cannot but Love and Admire that Wonderful Being that is the ſubject of them; and in compariſon of him, to deſpiſe all that we call Excellent in this World, which are only ſome glimmering Rays of Beauty, which ſtream from him the inexhauſtible *Fountain* of Light, which are only ſome little *Rills* and *Streams* from the *Boundleſs Ocean* of his Perfections.

Secondly,

Secondly, To love God, as He is the most perfect Being, is, *To endeavour to our utmost to imitate Him, and act agreeably to his Nature.* Whenever we have an extraordinary Opinion, a profound Veneration, and Admiration of, and a hearty Love for any one, we endeavour to our utmost to imitate the Excellency we find in him, we make it our Business to write our Lives after his Copy, and to transcribe his Example into all our Actions; and this is visible, not only in the vertuous Actions of great Men, but even in the little minute Graces and Gestures of their Body, which are greedily catched at, and taken up by their admiring Beholders. Therefore when God is such a Being, in whom all imaginable Perfections do concenter, and all possible Excellencies do shine forth, we cannot pretend to any tolerable degree of Love and Admiration towards Him, unless we do our utmost to Copy after so noble a Pattern, and to make our Actions suit to that so Divine an Original. For it is not in the least probable, that ever God would have discovered so much of his Nature to us, unless it were for our Imitation; for such Ends as the displaying his own Glory, or the Satisfaction of our Inquisitiveness, are Purposes not half so Noble and Rational, as the rendering

dering us Good and Happy, by our Imitating Him, and acting agreeably to His Nature. Therefore when we consider, that we worship a God that always was, and always will be, that is every where, that knows all things, and can do all things; we ought to make it our Study how to render our Behaviour suitable to so great a God. We must let our Lives be as vertuous as ever we can, that He may reward us; we ought to be most exactly circumspect in every one of our Actions, because his all-seeing Eye is continually inspecting us; *He knows our down-sitting, and our up-rising, and considereth our thoughts long before!* 'Tis in vain to think to find any where such an Umbrage for our Sins, as shall hide them from Him; *for whither shall we fly from his presence?* 'Tis not secret Retirements, and dark Recesses that can do it; *for the darkness is no darkness to Him, the darkness and light are both alike.* His vast unbounded Being is every where; every where, if we obey Him, to succour and reward us; and every where, if we disobey Him, to torment and punish us. He is a God that *can do every thing*; to whom the Winds and the Seas, and all the Powers of Nature obey; He can rescue his Servants whenever He pleases, from the very Jaws of the Lyons; with a blast of his Displeasure, he can sink

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his Enemies into the Grave; or, with a ſtroak of his Anger, He can ſend them down quick into Hell, with all his Vengeance flaming about them. Therefore, we ſhould take diligent Care, and uſe all imaginable Caution, not to offend ſo great a God; who is endowed with ſuch a wonderful Knowledge to detect our Sins, and ſo much Power to avenge them. If God be a *Pure* and a *Holy* Being, we muſt not ſuffer our ſelves to live impure and wicked Lives; but muſt ſerve Him with Holineſs and Purity; for we can never think to be acceptable Votaries to ſo Holy a Deity, to whom we be ſo utterly unlike, when we have all the Stains of our Sins about us; we can never think that that pure unſpotted Mind ſhould take Pleaſure in them, who live in ſo much Turpitude, and in ſuch a Sink of of ſenſual and beaſtly Vices, as if they were Worſhippers of a Heathen *Bacchus* or a *Flora*. If He be a *true* God, and of Infinite Veracity, then we muſt imitate his Truth, we muſt not lie and be falſe to one another, and we muſt not pay a diſſembled and hypocritical Worſhip to Him, and before his all-ſearching Eyes. Seeing he is a *Juſt* God, we muſt have a care how we offend Him, we muſt not ſtretch and center his Mercy, when we know his Juſtice is infinite too; for though his Mercy be Infinite, and

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can never be out-ſinned, yet our Lives are finite, and may be ſnatched away from us; ſo that we may be never able to lay hold of his Mercy; and then we muſt be for ever delivered up to his Juſtice. If He be a *Merciful* God, we muſt have a care that we do not abuſe his Mercy, and weary out the long Suffering of God, by continually ſtraining it with our repeated Provocations; we muſt have a care too, that we do not undervalue it by a total Deſpair of it; for this would be to dethrone God, and to deifie our Sins, by making them more effectual and powerful than his Mercies, and the Merits of our Bleſſed Redeemer. Now by doing this, we ſhall demonſtrate, that we truly love God, and ſet our Affections upon Him; when it appears, that we account Him, of all the Beings in the World, the fitteſt to be imitated; and when we endeavour, by all poſſible means, to render our Lives conformable to that Original, and to leave nothing in them diſorderly, and unagreeable to his moſt abſolute Perfections.

2. To place our Affections on God, as we ought to do, We muſt love Him as He is our Benefactor, and the Author of ſo many Bleſſings to us. Which is to be done,

First,

First, *By taking notice of, and considering the innumerable Benefits he bestows upon us.*

To recount all the Particulars of the Divine Beneficence, would be a Task too mighty for any one to undertake, and would swell up such Volumes, that the World could not be able to peruse them. For in all probability, there is not the least Atrom, or Particle of Matter, the least Stir of natural Motion, the smallest Plant, or the minutest Animal, but what does contribute some way or other to our Happiness and Welfare here. What admirable Benefits do we receive from the Light and kind Warmth of the *Sun*, that paints over and guilds the whole Universe with such a Variety of delightful Colours, that directs our Steps, warms our Bodies, and ripens our Fruits; From the *Earth*, whose pregnant Womb brings forth every thing that is useful and beautiful, without which the whole World would be but like the naked Ribs of some ragged Rock, without any Inhabitants upon it; From the *Air*, every Suck of which impregnates our Bloud with new Vivacity, and sets this Machine of our Body a moving; From the *Water*, the continual Rarefaction and Condensation of which into Mists and Rains, keeps up the Course of Life and Generation

neration in all Vegetables and Animals: From the *Fire*, which dreſſes our Food, and comforts our Bodies, without which, a conſiderable part of the World, would, for a long time in the Year, lie torpid and benummed: *Every Man* in the Creation, either by his Labour, or Counſel, or Company, does ſome way contribute to the Happineſs of our Lives; for though we ſhould poſſeſs all the World, yet how uncomfortable would it be, to be forced to do every thing we have occaſion for, our ſelves, and to walk a whole Life out, Mopingly alone, without Converſation? What a ſignal Mark of his Bounty is this *Body* we carry about us; the Contrivance of which is ſo wonderful and beauteous? What admirable Motions and Secretions are there of the Bloud? What wonderful Offices of Veins and Arteries, Nerves and Muſcles, that ſometimes move on regularly for Fourſcore Years together, without Check or Intermiſſion? How is it owing to him, that the Body is provided with the uſeful Organs, for Seeing, Speaking, Hearing, Walking, and a Thouſand other Conveniencies; the loſs of which would render our Lives ſtrangely uncomfortable? What a multitudinous Production is there every where by his Bounty, of *Trees* and *Plants*, *Fiſh*

and *Fowl*, *Reptils* and *Cattle*; which are all ſo beautiful to our Proſpect, and ſo ſubſervient to our Uſe; and which God has wholly ſubjected to our Dominion? What an unſpeakable Token of his Goodneſs is it, that he has beſtowed upon us the Faculty of *Reaſoning*? That enables us to deduce Conſequences, to project Deſigns, to underſtand and conjecture Mens Thoughts, to treaſure up things paſt, and to provide for the future, when ſo great a part of God's Creation want theſe admirable Bleſſings, which he has ſo graciouſly beſtowed upon us. But then farther, What an immenſe Largeſs of his Almighty Bounty was it, in redeeming us from a Condition worſe than nothing, which our Sins had plunged us into; by ſending the Son of his Boſom to die for us, and to make a Propitiation for our Sins; to free us from thoſe Miſeries, to which the Lapſe of our Firſt Parents, and our own Tranſgreſſions had fatally doomed us; and to entitle us to the Rewards of a bliſsful Eternity? This is ſuch a ſtupendious Inſtance of the Divine Beneficence, as makes the Angels, not only *deſire to pry into*, but cauſes them to ſtand amazed and tranſported; when they think that God ſhould redeem the forfeited Souls of Rebellious Man, with a Ranſom of that Infinite

finite Value. Add to this the continual Influxes of God's Holy Spirit; how he moves, inclines, perſwades, intreats, and oftentimes overpowers us into Repentance: Add further, the kind Aſſiſtances and Deliverances, which we every day experience from his particular Providence; how he keeps us from Temptations that lie enſnaring us, and from Perils and Dangers that are threatning us; how he contrives Methods for our Advantage beyond the reach of our Wiſdom, and brings about our Happineſs in ſuch degrees as are above our Hopes and Expectations. Now how can any one but love ſo good and gracious a God as this? If we find within our ſelves ſuch paſſionate Tendencies of our Souls towards the Earthly Objects of our Affections; if we bear ſo much Love to a Father that begat us, or a Mother that nouriſhed us; if we feel within us ſuch a powerful Bent of our Paſſions, and ſuch an Yearning of our Souls towards our Children, which are only the Off-ſpring of our Bodies, and the Continuers of our Name and Family; to what meaſure and height ſhould our Love of God arrive, who is the Author to us of a thouſand times more and greater Benefits, and to whom we owe all thoſe other Bounties, which they only, as

his Inſtruments, convey to us. O thou Great and Bountiful Being! who art therefore the more Great, becauſe the more Bountiful. Thou mighteſt to all Eternity have lain wrapt up within thy ſelf, and for ever enjoyed thy own Happineſs, infolded within thy own Nature; thou mighteſt always have delighted thy ſelf with the Proſpect of thy own Glory, and happy by thy ſelf alone, have trodden round the endleſs Tracts of Eternity. But, O thou kind and beneficent Nature! Thy Goodneſs was ſo diffuſive, as to communicate it ſelf to a World of Beings; to raiſe out of nothing ſo many innumerable Creatures, to drink in the Gleams and Rays of thy overflowing Happineſs; to create ſo many immortal Subſtances after thy own Image, to make them, as far as their Nature will permit, to partake of thy own Happineſs. and to inſure them a Duration of it, co-extended with thy own Being. *Praiſe the Lord, O my Soul, and forget not all his Benefits. Praiſe the Lord, O my Soul, and all that is within me, Praiſe his holy Name.*

Secondly, *By ſhewing all the Signs, and making all ſuitable Returns we can, of a hearty Love, and a ſincere Gratitude.* We muſt not love ſo great a Benefactor at a *mean and a com-*

a common Rate; We muſt not ſuffer our Affections towards him, to be cold and flat, and lifeleſs; but they muſt be full of life and vigour, warmth and alacrity; our Love muſt not only juſt keep in, but it muſt burn and flame before him; it muſt exert it ſelf in Triumphs and Exaltations of Mind, in Cordial Thankſgivings and Ardent Devotions. We muſt not let our Affections be poſſeſſed by *any thing elſe*, but muſt be indifferent to Honours and Riches, and all the Glories of this World, when they come in competition with him, for he muſt never be Rivalled by ſuch ſordid Objects as theſe; but we muſt cry out with the Pſalmiſt, *There is nothing that I deſire in compariſon of thee.* We muſt be cautious of *giving him any offence* or diſpleaſure, but ſhould endeavour to render our ſelves as acceptable to him as ever we can; to take advantages of all opportunities to approve our ſelves to his liking; to ſuffer no one, if poſſible, to ſtand more in his favour than we, but to do every thing that we can to gain his Love and Approbation. We ſhould deſire *to converſe with him*, as frequently as we can; we ſhould improve all opportunities to gain time to pray to him, and praiſe him; to be diligent in Studying his Law, and Reading his holy Word; to be conſtant in the Publick

lick Offices, and in Private Exercises and Devotions; to take pleasure in Pious Reflections and Meditations, and in Religious Discourse. These are the only ways now we can Converse with God in; and if we truly love Him, we shall take as much delight in this Conversation, as we do in the Company of those we have the greatest kindness for. We must long *to enjoy Him* more fully than now we do, for Love is a desire of Union; it never rests till it has attained the Centre it tends to; every thing that keeps it off from that, offers violence to it; and therefore we ought to wish, that this dark Curtain of Life were drawn up, which hinders us from looking into the Intellectual World; that this gross Medium of Flesh and Blood, through which our Souls now look, were changed for the Spiritual Body; and that we were let into that State, where we shall no longer *see through a Glass darkly, but shall see God face to face*; we should long till these Days of our Pilgrimage are over, and *desire*, with St. *Paul*, *to be dissolved, and to be with Christ.* So likewise, to love him is *readily to obey his commands*; for when we have a hearty kindness for him, we can never trample upon those Sacred Laws which He has given us; we can never refuse to comply with those Precepts which He has com-

commanded us; we can never complain of the hardſhip of thoſe Injunctions He has laid upon us, or do them ſluggiſhly and unwillingly, but ſhall ſtrive, with all alacrity, to be the forwardeſt to fulfil his Pleaſure; we ſhould be proud of the opportunity we have of doing any thing for Him; we ſhould take it as a mighty favour, that He would be pleaſed to Honour us ſo far, as to lay his Commands upon us; and ſhould moſt willingly obey Him, altho' we expected no other Reward, but only the Honour of his having employed us. After this manner we act, in our Demeanour to them whom we ſincerely love; and we are apt to ſuſpect the Love of any one, whom we find deficient in any of theſe particulars, and therefore can never arrive to the true Excellency of the Spiritual and Divine Love, unleſs we perform all that is before preſcribed.

Objection. But you will ſay, That you think you other ways lead a Godly and a Chriſtian Life; that you do all the Good, and avoid all the Evil you can; but you cannot find that you Love God with that earneſtneſs and feelingneſs that ſome do; that you never Experience that Rapturouſneſs in Devotion, ſuch heated Paſſions, and ſuch an exundant Zeal, which animate others

to do things in a manner extraordinary, for the Glory of God.

Answer. To this I answer, 1*st.* That those who obey all God's Commands, do love Him as they ought, because the loving Him is one of his Commands; and because the love of God does in great measure consist in keeping his Commands. *He that hath my Commandments, and keepeth them, he it is that loveth me*, Joh. 14. 21. *This is the love of God, that we keep his commandments*, 1 Joh. 5. 3. And besides, the loving God with all our Hearts, and above all things, our constant Praying to Him, and Praising Him, (which are the great parts of the Divine Love) are Duties commanded us in Scripture; and therefore we cannot keep his Commands, without performing these. But as for some elevated heights and raptures in Devotion, some over boilings of Zeal for God's Honour, they are generally the effect of Men's bodily Constitutions; and to make these absolutely necessary to Salvation, is only to open Heaven Gates to People of just such a Complexion. 2*dly.* There are different degrees in the Spiritual Life; there is a *Salvable State*, and a *State of Heroick Piety*; so that Men of the first Rank may be content only to go on in the common high Road of Vertue, which does

does not require any of the ſublimated love of the Heroick Soul; but the other muſt ſcrew up their Affections to a higher pitch, muſt refine themſelves more into the Angelick Nature, and give themſelves a fore taſte of the Joys of the other World in this. And I doubt not, but many good Men, if they would endeavour to their utmoſt, to make all the Advances they can in Piety, they would ſoon diſcover that thoſe heights and raptures, which are ſo diſcourſed of in the Deſcriptions of the *Spiritual Love*, have not ſo much of the Enthuſiaſt in them as is pretended: For I could never be brought over to that Opinion of the *Remonſtrants* and *Socinians*, That the loving God is only a bare keeping his Commands; that God is to be loved only as a *Legiſlator*, which is by obeying Him; that if we do but obey Him, 'tis no matter though it be only the fear of his Puniſhments that drives us to it; that our obedience to Him, upon account only of fear, is as noble and as acceptable to Him as that upon the ſcore of Love; becauſe Fear, forſooth, is one of the two Principles of our Obedience, which He has eſtabliſhed. But this is ſuch a poor and a flat Notion of the Divine Love, that I wonder any one, who had read the noble Writings of that Divineſt of the Apoſtles, St. *John*, could ever entertain

tain ſuch mean and pitiful thoughts of that Heavenly Paſſion which he does ſo every where recommend. For can we ever think that the love of *Mary Magdalen*, which was ſo much applauded by our Saviour, was only a bare cold Obedience to his Commands; that that paſſionate Expoſtulation with St. *Peter*, *Simon, Son of Jonas, loveſt thou me?* was nothing elſe but a commanding him to feed his Sheep, and that perhaps out of fear only? How ſhould ever a Compliance with God's Will, out of fear of his Puniſhments, be as acceptable to Him, as an Obedience, which proceeds from the generous Principle of Love? For the Apoſtle tells us expreſly, that *perfect Love caſteth out Fear, becauſe Fear hath torment: he that feareth is not made perfect in Love*, 1 *John* 4. 18. A Man may *begin* the Spiritual Life upon the Principle of Fear, but, to make it *perfect*, he muſt be wrought upon by Love: The Fears of everlaſting Torments may ſcare a Man from going forwards to Hell; but there muſt be ſome degree of Love, to conduct him to the Gates of Heaven. But to make an Obedience to the Divine Will, from the Compulſion of Fear, as noble and as well-pleaſing to God, as one that proceeds from a Love of his Goodneſs, is as abſurd as to ſay, That the willing Obedience of a dutiful Son, and the

frank Services of a faithful Friend, are not more generous and brave, than the forced Cringes and Crouches of a Slave, or a Spaniel.

Secondly, To Contemn the World as we ſhould do, We muſt place our Affections upon the Joys which God has promiſed us hereafter. Which is to be done,

First, *By heartily believing all that God has promiſed of them.* *In believing a-nother State.* We can never ſet our Affections upon that, which we do not ſtedfaſtly believe; for neither the Will nor the Affections can tend to what is conceived impoſſible. A Man may indeed give a random Wiſh, for that which is never likely to come to paſs; but can never rationally, and upon ſerious Thoughts, be in love with ſuch a Fancy. Therefore before we can thoroughly place our Affections upon the Heavenly Joys, we muſt fully believe the Reality of them; and that they are of that Greatneſs and Duration as they are repreſented. We muſt be throughly perſuaded, That God has not made ſo noble a Creature as Man, to partake only of the groſs Pleaſures of this World; that He has not implanted in him ſuch an earneſt deſire of Immortality, on purpoſe to delude and deceive

ceive Him; that He will not permit good Men to ſuffer ſo many Calamities in this World, and either to fall to nothing, or to go unrewarded in the next; that our Bleſſed Saviour, by the Merits of his Croſs, and Interceſſion with the Father, has purchaſed us an *eternal weight of glory*; that if we perform the Conditions of that Covenant, which He hath made with God for us, and which is exhibited to us in the Goſpel; we ſhall certainly be Partakers of that bleſſed State of Immortality which is there promiſed; that theſe Joys are not the Dreams of Superſtitious and Enthuſiaſtical People, but ſuch as ſhall certainly come to paſs; that we have as much an Aſſurance of them, as we can have of any thing that is future, as being Confirmed by ſuch Infallible and Divine Proofs, as will command every ones Belief; unleſs we could be perſuaded, that God would ever lend his own Miraculous Power for the Confirmation of Lies and Impoſtures.

Meditating upon it. Secondly, *By diligently Conſidering and Meditating upon the Greatneſs and Eternity of theſe Joys.*

The Enjoyments of the other World are ſo remote from us, and of ſuch a kind, as our Nature is but little acquainted with; and more-

moreover, worldly Objects are ſo continually ſtriking upon our Senſes, and gratifying them for the preſent, that unleſs we frequently give our ſelves to a ſerious Meditation of the Happineſs of another Life, they will be as little apt to have an Influence upon us, as if we knew nothing, or believed nothing of them. Which is the reaſon why many careleſs and unconſidering Chriſtians do live as wicked and diſſolute as any Atheiſts and Infidels in the World. Therefore we ſhould often conſider, that Heaven is a State of Bleſſedneſs, where we ſhall be freed from all the *Troubles and Anxieties*, which do ſo much diſquiet this Life of ours; a State where *all Tears ſhall be wiped from our Eyes*, where we ſhall have no more ſad Tryals and Perſecutions, no more Pains and Sickneſſes, no more Griefs and Diſcontents, no more Delays and Diſappointments, no more Doubts and Scruples, no more Errors and Miſconſtructions, no more peeviſh Conteſts and Quarrels; things which ſo often ſowr all the ſatisfactions of this World; in ſhort, where there ſhall be nothing to croſs our Inclinations, or diſappoint our Deſires, nothing to give us the leaſt Vexation or Diſquiet. We ſhould frequently bethink our ſelves, that we ſhall then *converſe with all the glorious Hierarchy of Heaven*,

ven, with ſo many bleſſed Saints and Angels, with ſo many Patriarchs and Prophets, Apoſtles and Martyrs; with ſo many thouſands of happy Saints that have died in the Lord; all which have Minds repleniſhed to amazement with Divine Knowledge, and brim full of Love and Charity. Now if it be ſo delightſome to us, to conſort with our dear Friends, with the moſt knowing and pleaſant Company, if we be ſo taken with that little Information and Diverſion they can give us; how muſt our Joy abound, to aſſociate our ſelves with ſuch Angelick and Divine Company, that are ſo profoundly knowing in the Eternal and Myſterious Truths of the Deity, that have in them all the raviſhing Arts of Indearment; to behold their unſpotted Souls, and glorified Bodies, to join in the Melodious Conſort of their Heavenly Anthems, and with them to ſing everlaſting Praiſes and Hallelujahs? How ſhall we rejoice to behold the glorified Body of our bleſſed Redeemer, which was ſeen in this World in Contempt and Poverty; but ſhall there be exalted to the greateſt Majeſty, and ſhall ſhine forth ten thouſand times brighter than the Sun in his Meridian Glory? We ſhall then be let into a *cloſer View of the Eſſence of God*, and to a nearer Knowledge of the All-Great Tri-Une Deity,

ty; that inexhauſtible Stock of Myſteries; in the Contemplation of which the loftieſt Cherubims loſe themſelves, and have their Thoughts drowned in the unfathomable Abyſs. We ſhould think, how we are then to be compleatly Happy, both Body and Soul, which ſhall each of them enjoy more Pleaſure than they can deſire, or can wiſh for. When we ſhall be array'd in a Body more ſtrong and durable than the firmeſt Adamant, more agil than the nimble Light, more beautiful and glorious than the Sun it ſelf. When our Souls ſhall be endowed with an unconceivable Capacity of knowing, when our Underſtandings ſhall be continually fed with the knowledge of the moſt deſirable Truths, when the Godhead ſhall be always more and more revealing and unfolding his Nature to us, and we for ever more and more tranſcribing the delightful Revelations; when our Wills and Affections ſhall be fully ſatisfied by enjoying God, the greateſt and ſublimeſt Good; when our Bodies too ſhall enjoy Pleaſures ſuitable to their ſpiritualized Nature; when in ſhort, we ſhall have all our Appetites ſatisfied to the Brim, without being cloy'd; when our Enjoyments ſhall out-run our very Deſires; when we ſhall experience more Pleaſure in the Fruition,

than

than we could hope for in Expectation. 'Tis in vain further to go about to deſcribe an inexpreſſible State of Glory; for when all is ſaid that can be ſaid, all the Nobleſt Metaphors and Illuſtrations which Rhetorick can afford, or a luxuriant Fancy produce, all will be ſtill flat and low in reſpect of the Mighty Subject; nay, that all will be no more than what the Apoſtle has ſaid in a Word: *Eye hath not ſeen, nor Ear hath heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him.* But yet there is one thing we ſhould conſider further, a thing that doubles and trebles, nay, that infinitely enhanſes all the other Happineſs, and adds more to it, than if all the Atoms of the whole Univerſe were added to one ſingle Unity: I mean the Eternity of it. Eternity! Eternity! A Word big with Wonder and Amazement. An indefectible *Preſent*; an un-alterable *Now*; a Time that is always beginning, and never ending; that ſhall be as far from expiring ten Millions of Years hence, as it is at this Moment. Any thing that is Eternal, is worth every thing that is Temporal. For there is no Compariſon between them. The Duration of the one does infinitely ſurpaſs the Greatneſs of the other. Were I but to enjoy

the

the Pleaſure I feel now in this delightful Contemplation *for ever, for ever!* Oh it would be a fooliſh Exchange, to take in lieu of it the Monarchy of theſe Kingdoms, though it were to the end of the World. What ſay we then to an Eternity of vaſt unſpeakable Pleaſures, that we are to enjoy in the other World? It ſhould certainly, methinks, make us deſpiſe all the poor, little, ſhort-liv'd things in this: Or ſurely, One would ſuppoſe, no one could be ſo ſilly to forfeit his Intereſt in ſuch an eternal Inheritance, for ſome momentany Triſle here, for the Miſer's little Gain, or the Voluptuaries Senſuality. I am ſure *Eſau*'s parting with his Birth-right for a Meſs of Pottage, and *Mark Antony*'s loſing the Opportunity of a Victory for a Miſtreſs, was a conſiderable Point of Reaſon and Prudence to ſuch an egregious piece of Folly and Stupidity as this.

Thirdly, *In earneſtly deſiring and longing for this Happineſs.* *Deſiring eternal Happineſs*

And truly this is the natural Reſult of the two former Conſiderations; for if we believe and conſider the Greatneſs of thoſe Joys, we cannot if we would, hinder our deſiring and longing for them. For there

is ſuch a Magnetick Attractive Force in the Heavenly Joys, towards thoſe that devoutly contemplate them; that a Man can as ſoon hate himſelf, and be out of Love with his own Happineſs, as not to long for ſuch Joys that promiſe ſuch raviſhing Pleaſure. Therefore, when we think of the other World, we muſt let all our Affections lie centered there, and think every Minute of our Life adds to our Unhappineſs, that keeps us out from it. We ſhould think it long before our Souls are diſcharged from this dark Dungeon of Clay, before they are delivered from theſe Clogs and Fetters of Fleſh and Bloud; before they are manumitted and ſet free into the Intellectual World, and never more to undergo ſuch a deplorable Bondage. We ſhould wiſh that our tedious and hazardous Voyage were at an end, that we might ſee no more thoſe boiſterous Storms we meet with here, that we could but ſafely land that rich Lading we are fraighted with, and arrive ſecurely at the bleſſed Haven of Immortality. We ſhould be perfectly impatient till this State of our Probation were over, that we might have no more Doubts and Fears of our Miſcarriage, but that we might enter upon an actual Enjoyment of that Happineſs we aſpire to. We ſhould eagerly deſire, that our

Race

Race we are running were finiſhed, that we were ſecure of the Prize we are contending for, that we had the Crown upon our Heads we have been ſo long waiting for; and we ſhould eſteem every thing that retards that our triumphal Happineſs, as moſt unlucky and prejudicial to us,

4. And for the Sum of all, *Our Contemner of the World, in order to the Love of God, ought to be Conſtant and Earneſt in the Duty of Prayer.*

Conſtant Prayer.

Without a Conſciencious Diſcharge of this Duty, there can be no pretence to the Love of God. For when Men neglect their Devotions, they are ſo far from Loving God, and placing their Affections upon Him, that they ſhew a great diſregard to Him, and rather a perfect Enmity towards Him. For whatſoever we love, we love to Converſe with, and to enjoy, as much as we can, its Company and Familiarity, Now Prayer is the only way we have of Converſing with God, and therefore if we do not delight to Pray to Him, 'tis a moſt certain ſign we do not ſincerely love Him. For it is not the bare having Auguſt and Noble Conceptions of God which makes Men love Him, becauſe

theſe may ariſe only from Philoſophical Speculations, which may have little or no Influence upon their Lives at all; for it is eaſie to obſerve that many Men, who are deeply verſed in the Works of God's Creation, and in Diſquiſitions about the Nature of his Being, do nevertheleſs lead very Lewd and Flagitious Lives, and are prophane Scoffers at all true Godlineſs and Religion. But heartily to love God, is to enjoy his Converſation as frequently as we can in Devout Prayer; in this Holy Exerciſe to admire his Perfections, and adore his Glory and Happineſs; to Confeſs to Him our Miſcarriages, and to unburthen our Conſciences before Him; to beg his Gracious Pardon for us, and to implore his Protection over us, and to Praiſe and Adore his Goodneſs for all his *Bounties* and *Mercies* towards us. A Conſtancy in this Duty will give us ſuch a Reliſh of Heavenly Things, will ſo endear our Affections towards our good God, as will render this Converſation with Him more delightful to us, than all other Satisfactions. I appeal to the Experience of any Pious Regenerate Chriſtian, who has formerly liv'd a Life of Careleſneſs and Irreligion, if he does not finda wonderful Joy and Satisfaction in his Devotion, and ſuch a Raviſhing Love of God as he was a perfect

Stranger

Stranger to before his Converſion. 'Tis in vain therefore to pretend to Love God when either we totally neglect our Devotions, or without occaſion frequently omit them, or are glad of any opportunity to avoid them; when we neglect the Publick Service of the Church, or Prayers in our Families and Cloſets; for all which we have Command in God's Word, which if we diſobey, we can have no pretence to love Him, *John* 14. 21. Let us not therefore (as God knows too many even of the beſt of us do) neglect this holy Duty, by turmoiling our ſelves in a hurry of Buſineſs, or purſuit of the Pleaſures of this Life; but let us rather cut off from our Gains, or deny our ſelves our Diverſions, or even chuſe to be uncivil to our Importunate Addreſſers, than to omit our Devotions either Publick or Private. For 'tis moſt certain a leſs Rudeneſs to make bold with Man rather than with God. And let us not be diſcouraged from a Perſeverance in this Duty, that in a Prophane Age it is ſo generally neglected, and by Atheiſtical Men is ſo often expoſed and ridiculed, under pretence it is a Saucy Familiarity with God, and a Preſumption to Direct his Providence; but let us the rather diligently purſue it, becauſe it is ſo much ſpoken againſt by ſuch ill Men; but chiefly becauſe

God, our Great Creator has commanded it *; becauſe it is for the bettering of our Natures, and making us ſolely to depend upon his good Will and Providence. And as for theſe bold Revilers of God's Worſhip, they will one Day applaud that Service which they now ſo profanely ridicule, and heartily wiſh they had been devout Partakers in it; but they had beſt take care that they do not begin to *ask* when it may be too late to *receive*, and *knock* then when it ſhall not *be opened unto them*. But more of this in another Treatiſe †, ſhortly to be Publiſhed.

*Vid. Conference with a Theiſt, Part III. † Ib.

CHAP. IV.

Of the Reaſons why we ſhould Contemn the World.

IN the fore-going Sections I have been ſhewing the Reaſons, why we ſhould deſpiſe thoſe particular Vices, which ſo great a number of Men do ſet their Hearts upon; but now I ſhall ſhew, by two or three Arguments, that all thoſe Temptations of the World, which are ſo apt to enſnare Men into Sin, are really unworthy of that Affection which Men ſet upon them; and are fit to be undervalued and contemned by all Men of Religion and ordinary Senſe. And of the many Reaſons which may be alledged, I ſhall produce only theſe few.

I. *The Pleaſures of this World ought to be contemned, becauſe they are common to Evil Men, as well as to good.*
II. *Becauſe they are ſo uncertain.*
III. *Becauſe they are in themſelves vain and inconſiderable.*
IV. *Becauſe they are Unſatisfying.*
V. *Becauſe they are Cloying and Surfeiting.*
VI. *Becauſe we muſt in a very little while leave them.*
VII. *Becauſe we are in purſuit of far greater Pleaſures.*

SECT. I.

The Pleaſures of this World ought to be Contemned, becauſe they are common to Evil Men, as well as to Good.

WHEN we ſee Riches and Honours, *&c.* poſſeſſed by Evil Men, as well as Good, it ſhould, methinks, take off the Edge of our Appetite to them, by conſidering that ſuch baſe and ſenſual Men have the moſt to do with them, that they have the greateſt Share of the good Things of

of this World, who are the declared Enemies of God, and all Good Men. Now if we account every thing to loſe proportionably of its Value, as it is common to baſe and ignoble People, if we diſdain to imitate our Enemies in any thing they do; then, with how great Scorn ſhould we look down upon all the Glories of this World, which are poſſeſſed by Men, whom Vice has debaſed to the utmoſt Contempt: With what a diſdainful Eye ſhould we behold them, when they are uſed by thoſe that are avowed Enemies to our Great Creator, and are of ſuch different Principles and Practices from us? So again, Methinks, any reaſonable Man ſhould think fit to deſpiſe That, which God, the wiſeſt of all rational Beings, does think fit to undervalue. Now we find, that God ſets ſo little Eſteem upon the Pleaſures of this World, that he ſuffers his greateſt Enemies quietly to enjoy them; he thinks it not worth his while to put them out of Poſſeſſion of them in this Life; he reckons them ſuch inconſiderable Trifles, and to be enjoyed for ſo ſhort a time, that it is beneath the Dignity of his Providence, to adjuſt the Diſtribution of them here; eſpecially when they are to pay ſo dearly for their Sin hereafter. Therefore, unleſs we think our ſelves wiſer than God,

God, we ſhould think them little and inconſiderable too; and ſhould conclude, they are not Noble enough to ſet our Hearts upon, when the Providence of God, that (as the Scripture tells us) takes notice of the Sparrows, and the Hairs of our Head, does hardly vouchſafe a Cognizance of them. And laſtly, When we ſee ſuch great Honours, and vaſt Eſtates poſſeſſed by wicked Men, and ſo many of God's deareſt Saints lying in the moſt forlorn State of Poverty; it ſhould ſtrangely leſſen our Eſteem of thoſe things, which God ſeems purpoſely to keep away from his beſt Servants. For God generally has another ſort of Diſcipline for Good Men to go through in this World, Hardſhips and Troubles, Care and Afflictions, or Want and Poverty. *If any Man* (ſays our Saviour) *will be my Diſciple, let him take up his Croſs and follow me.* That is, if any Man will be my Diſciple, he muſt partake of my Croſs; if he will fight under my Banner, he muſt drink of my Cup; but if he be ſo tender and delicate, that he cannot down with Afflictions, he is no fit Follower of me, the perſecuted Jeſus, who am *a Man of Sorrows, and acquainted with Grief*; my Religion does not entitle Men to Beds of Down and Ivory, when I my ſelf *have not where to lay*

lay my Head. And the Apoſtle reads us juſt the ſame Lecture, *Heb.* 12. 7, 8. *If you endure chaſtening, then God dealeth with you as with Sons; for what Son is he, whom the Father chaſteneth not? But if ye be without Chaſtiſement, whereof all are partakers, then are ye Baſtards and not Sons.* And upon this account it was, that ſeveral pious Chriſtians of old time, having found themſelves to have enjoyed a very great ſhare of the Happineſs of this World, have prayed to God, that he would be pleaſed to viſit them with ſome Affliction or other, that might ſomewhat abate their un-interrupted Proſperity, leaſt ſuch a conſtant Tyde of Worldly Happineſs ſhould preclude them from God's Favour, and be a Bar to their Legitimacy in Grace. Now, though I will not affirm, that Riches and Honours, and other Pleaſures of this World are Things to be prayed againſt, or that Afflictions are to be deſired; yet theſe laſt are ſuch uſual Concomitants of Piety, that, when a Man finds himſelf carried on in a conſtant Series of Proſperity, without any mixture of Croſſes and Troubles, it will be apt to make him miſtruſt his Condition, and raiſe ſome Miſgivings within him, that he is not among the Number of God's Children, upon whom the Goſpel does entail ſo many Calamities

and

and Sufferings. And therefore certainly every prudent Chriſtian will retain but little Eſteem and Love for thoſe things which may put his Soul to ſo much Hazard, and occaſion ſo great a Diſtruſt of his future Happineſs.

SECT II.

We ought to contemn this World, becauſe the Pleaſures of it are ſo uncertain.

NOthing is truly valuable, the Duration of which is not aſcertained to us, and the end of which we are ſhortly like to ſee. And this is the reaſon, as I obſerved before, why Eternity was the moſt ineſtimable thing that could be, becauſe it has that certainty of continuing always. Now this Truth is likewiſe confirmed by the common Judgment and Opinion of all Mankind, who for this reaſon eſteem a Great Man himſelf happier, than thoſe who are about him, and converſe with him; for though they often have as pleaſant a View of his ſtately Houſe and coſtly Furniture, and do frequently partake of all the Delicacies of his Table, yet this is but now and then, or as long as he pleaſes; whilſt he is ſuppoſed to have the Enjoyment of them for

for his Life, and without controul. Now the Pleaſures of this World are ſo very uncertain, and we can depend upon them ſo little; that to ſet a mighty value upon them for our ſhort precarious poſſeſſion of them, is as Ridiculous as for a Man to Pride himſelf upon his now and then Dining at Court, or his Walking in the Park, as much or more than if he were the Great Lord and Owner of them both. For really there are none of all the Gay Pleaſures, which Men are ſo Enamoured with; but are as uncertain as ever the Wheels of Fortune can make them. To give but an inſtance or two, one would think, that a *Large Eſtate* were too big a thing, to be whisked away after Fortunes Chariot; and yet ſhe ſeems to be more humorſome in nothing, than in the diſpoſal of theſe. We make indeed a great buſtle to get an Eſtate, which we think will perpetuate our Name and Family; we pretend that we buy it for ever, but there is never a greater Soleciſm in our Language, and we are never more miſerably deceiv'd than in this. For there is not one Eſtate in forty, that directly continues in the ſame Family, it was in King *James* the I's time, which is not threeſcore and ten years ago; and for ought I know, 'tis probable that this ſpot of ground, I now tread upon,

upon, ſince the Conqueſt, which is not much above *five* hundred years, may have had *one* hundred Owners. But alaſs! an Eſtate is ſo far from being apt to continue in a Family, that it often leaves us before we die. How many brave flouriſhing Eſtates have been loſt only by Eſpouſing a Weaker Faction in the State; and have in an inſtant been ſwallowed up in the Victors Booty? How many have been decayed and loſt by the Calamities and Charges of Wars, how many by providing for a great Number of Children, and how many by the Miſcarriage of them? How many by unexpected Loſſes, how many by ill Titles, and how many more by the Riot and Luxury of the Owners? So that, he that looks upon an Eſtate, as a certain thing, may with more Senſe think the Wind and the Weather ſo. For theſe, though they are very variable; yet they have their Viciſſitudes, and turn about to the ſame Point again; but an Eſtate once gone from us, is never likely to return. And ſo it happens in the caſe of *Honour*, which is one of the moſt uncertain fickle things we can poſſeſs. Let a Man but once loſe his Eſtate, and his Honour will be too poor a thing to ſupport it ſelf. Every Body will ſlight and deſpiſe ſuch indigent Dignity: A ne-

neceſſitous Lord grows Cheap and Contemptible to a Wealthy Ale-Houſe-Keeper. How many great *Sejanus*'s have we ſeen, that whileſt they have kept their Princes Favour, have had the Knees and Tongues of half the Nation at their Devotion, whom their Flatterers have in a manner Deified and Adored; when they have no ſooner fell into Diſgrace with their Prince, but their Honour has ſeem'd Putrified in the Noſtrils of Men; who have at laſt vilified and affronted them more, than they ever before Reſpected them? What Fame is ſo Bright, which is not to be ſullied by the Defamatory Tongues of malicious Men? The Regal Honour is the greateſt, and the leaſt liable to diminution, becauſe the Vulgar are apt naturally to admire ſuch greatneſs, and not to ſee or believe Faults, in the midſt of ſo much Splendor; and yet we have known that the beſt perhaps of Kings, that was a Glory to the Diadem, loſt his Honour with the greateſt part of his Subjects, by the virulent Libels and malicious Inſinuations of ſome few Republican Spirits, who Lied him, as much as in them lay, both out of his Life and Innocency. Again, what a variable thing is Beauty, which ſo many admire in others, and are Proud of in themſelves? The

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beſt Face cannot be inſured againſt the ſmall Pox only; Nay, twenty other Diſeaſes will turn the moſt Celebrated Beauty into a Spectacle of another kind. Or if neither of theſe chance to do it, Age will do it effectually; and there is not much of Age required neither; for the loſs of Beauty is ordinarily ſurvived thirty or forty Years; therefore, all ſuch ſhould be cautious how they value themſelves over-much upon that, which they may poſſeſs *ten* or *fifteen* Years, but if they live out their time, they muſt be without *forty*.

SECT. III.

The Pleaſures of this World ought to be Contemned, becauſe they are in themſelves Vain and Inconſiderable.

AS for that great Pleaſure of being *Rich*, it is really one of the greateſt Vanities; for though Wealth be well uſed by ſpending it as handſomly as one can; yet, if we conſider, it makes a Man as Ridiculous as *Senecio*, Sirnamed *Grandio*, whom *Seneca* ſo Laughs at in his Controverſies; That would have his Servants, his Plate, his Victuals and Shoes, his Miſtreſs, and all of an hugeous Size. So a Rich Man muſt have

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a great Houſe, a great many Servants, a great deal of Victuals, a great deal of Company, a great deal of Formality, and a great deal of Impertinency; when one quarter of any of it, and none of ſome of it, would do far better. There is no doubt ſuch a thing as true *Honour* in the World, that is the juſt Praiſe Men attain for their Vertue and Bravery; but that which is generally Reputed ſuch, and which moſt Men aim at, is one of the vaineſt things in Nature. What a buſineſs is a great Swelling Title, for a Man to Pride himſelf upon? They are juſt ſo many Words or Names, which will neither make a Man wiſer nor better. They are ſuch, as an Herald can produce an hundred of them in an Hour; and ſuch as the poor Barbarous People out-do us in; for the Style of a little Petty Prince, in the *Eaſt-Indies*, out-ſwaggers for the generality, the Medals of *France*. I am apt to think, that an Old Greek or Roman, who knew no *Honour* but what followed the Office, would have Laughed heartily, to have ſeen our Modern Liſts of Nobility; to Read of Barons and Counts, Marqueſſes and Dukes of ſuch Places, where perhaps, they have not one Foot of Land, or one jot of Intereſt. Theſe Titles, 'tis true, are Marks of Diſtinction, which the Supreme

Magiſtrate in every Nation gives forth, to ſhew what place each one ſhould take in the Common-Wealth, and every one is obliged to maintain, and to give place accordingly; but to think, that there is more than this in theſe Titles; or that they do confer a real worth, where there is none before; or to behave our ſelves haughtily upon this Account; is only to be Proud of bare *Fiocco*'s and Feathers. And ſo again, as for that All-Glorious Thing called *Fame*, that great Bait for Ambitious Spirits; it is too pitiful a thing to be courted at ſo paſſionate a Rate. Obſcurity, and the not being taken Notice of, is a thing which moſt Men mortally hate; but it is, becauſe they do not enough conſider its advantages. But be that as it will, yet what Advantage does a Man get by being much Talked of, and much ſtared at; by being much admired and praiſed by ſome, and much cenſured by others? Could we arrive to all the Fame we aim at, it would be but a ſilly thing, when it was attained; but not the thouſand part of thoſe that deſired to be Famous, ever could be ſo. There are not much above half a ſcore Names, of ſo many Millions of People that lived in the Heathen World, that are really Famous now, and are in every Bodies Mouths; ſuch

ſuch as the Authors of two or three Philoſophical Sects, as *Ariſtotle*, *Plato* and *Epicurus*; or ſome great Warriors, as *Alexander* and *Cæſar*, and the like; and theſe are known only by the ſound of the Names, and nothing elſe to moſt People; but all the other Multitude of Antiquity are either totally loſt in their Graves, or ſome few of them known only by ſome *Bookiſh* Men. Nay, if a Man has only a Deſign upon Fame, as long as he lives, it is but a very little Portion of it, which he is like to get. For a Man ſhould conſider, that there are ſo many Men in the World, that every Body is not like to know every Body. A Chief Miniſter of State in *France* is not I believe Perſonally known to the thouſandth part of that Kingdom, nor by his Name to an Hundredth part of this; and yet how many Millions of Men are there, that are never likely to be a quarter ſo Famous as Monſieur *Colbert*, or Monſieur *Pompone*. The Nobility of the Nation, and the Prime Officers at Court, are thoſe that are the moſt Famous amongſt us; and yet they are utterly unknown by ſo much as their Titles to the greateſt part of the Nation; and to the reſt moſtly by Liſts and by Hear-ſay. One that makes a very great Figure among us here, is never

heard of perhaps in *Germany* or *Denmark*. But if Fame consists only in being known and admired; then our Mountebanks and Players are the Famousest Men in all the Kingdom; and therefore 'tis hardly worth any wise Man's while, to seek after that which the Refuse of the Kingdom can so easily attain to. Well, but is not Fame after Death a Noble Purchase? Why, truly I think but an indifferent one for a Christian to trouble himself about; who expects some other Pleasures after Death, than the being talked of. The Heathens, 'tis true, were very fond of this, a *Volito clara per ora Virum* was all they had to comfort them against the Fears of Death, when they wanted the Revelation of another State; but they are in some measure to be excused, because they found within themselves an impetuous desire of Immortality, and could not easily see any other way to effect it, but only by this. But for us Christians, to despise the Joys of Paradice for the clattering of Peoples Tongues, is an unpardonable Affront offer'd to our Religion; it is a worse Indignity put upon God, than the *Israelites* longing for Garlick and Onions, when they Fed upon the Food of Angels. But waving this Argument, What Good does Fame after Death

do

do any Man? I will inſtance in the moſt Famous Man of all Antiquity, I mean *Ariſtotle*; for as for *Alexander* and *Cæſar*, I look upon them to be infamouſly ſo, far beneath that Wretch that burnt the *Epheſian* Temple; two barbarous Butchers of Mankind, that cut the Throats of ſo many Innocent People, to Sacrifice to their wicked Ambition. I ſay *Ariſtotle*, he that was Tutor (if that be any Fame) to the greateſt Conqueror in the World; that had the moſt Univerſal Genius of all the Sons of *Adam*; that brought Philoſophy into ſome Method and Intelligibleneſs, which was Cant and Jargon before; that was, I may ſay, the Inventer of Logick, that Great Pillar of Reaſon; that was ſo admirable a Critick in Poetry, that both *Epick* and *Lyrick*, as well as the *Drammaticks* will ſtand obliged to him Eternally; that gave the moſt admirable Rules in Rhetorick, which ever the World had, or I dare ſay ever ſhall have; that Wrote ſuch a Syſtem of Morality, as was never equalled, till the Sermon upon the Mount; whoſe Phyſiology was better than the beſt of his Time, and will ſtill be in Reputation and Requeſt, when the *Carteſius*'s and *Gaſſandus*'s ſhall not be heard of; whoſe Heterodoxies in Divinity are better defended, than other

Mens Truths; whose Books have been Read ten thousand times over, and as many Volumes of Comments Wrote or Printed upon them; who was almost the only Study of Learned Men for many Ages, whose Assertions are taken, in most Controversies, as undoubted Axioms, and are defended every day in most of the famous Schools of *Europe*; to whom we are obliged for our usual Distinctions and Terms of Art in our ordinary Discourse, such as *Material*, *Formal*, *Subject*, *Object*, &c. which were first of his Coyning: I say *Aristotle*, that has all this Fame entailed upon him, can receive no Benefit from it after Death. If he be happy, he has something better to busie his Thoughts about; or, if he be miserable it will not relieve him. If he has ceased to be, he knows nothing of it now; and before his Death, he could never have expected it. So that in short, as to all the good this Fame can have done this great Philosopher, since his Death, he had e'en as good have been *Cleanthes*, *Speusippus*, *Crantor*, or *Carneades*, for whom we are beholding to other Authors, that we know any thing of.

Next, as to the Sensual Pleasures of this World, that Men run with so great a Gust and impetus to; they are all of them so

vain

vain and inconſiderable in themſelves; that one would Wonder, that ever Men could be ſo fooliſh, to put their Souls to ſuch infinite hazard, for ſuch Trifles. For moſt of the greateſt Pleaſures, we can enjoy, amount to no more, than the freeing us from ſome Indiſpoſition, and bringing us to a State of Indolence or want of Pain. What is the Pleaſure of Eating and Drinking, but only the aſſwaging the Uneaſineſs of our Hunger and Thirſt; which when they are over, the Pleaſure is gone? What is all the delight of our uſual Sports and Paſtimes, but only ſome Artificial Methods, to paſs away the Tedious Minutes of our uncomfortable Time? Nay, as for thoſe Pleaſures which ſeem to have more poſitiveneſs in their Nature, they are all ſo Fleeting and Vaniſhing, that we have loſt them, before we can be well ſaid to have them.

SECT

SECT. IV.

The Pleaſures of this World ought to be Contemned, becauſe they are Unſatisfying.

NOW the Pleaſures of this World are *Unſatisfying* upon theſe Three Accounts.

1. Becauſe they are not the true Good of the Soul. Now the Nature of the Soul, as of every thing elſe, can never be ſatisfied, but with that which is, or which tends to its own Good. We may indeed delude it, and put Tricks upon it, and quiet its Appetite for ſome time; but its Deſires will ſtill ſpring up a freſh, and will be fully ſatisfied with nothing, but what tends to its true Happineſs and Perfection. Thus we ſee a great number of Men live on jollily as they ſuppoſe, in an eager purſuit of ſenſual Pleaſures; and think by them to gratifie that impatient deſire of Happineſs, they find their Souls always to retain; but when-ever they give themſelves leave to think, they perceive their Minds to recoil upon them; they feel thoſe Enjoyments they have glutted them with, ſit uneaſie on them; they find, that theſe fleſhy Delights

lights are no fit Food for the Soul, that the more we cram her with theſe ſort of Dainties, the more we ſtarve her. For in good reality we may as well think, to ſatisfie our Stomachs with Stones and Pebbles, as our Souls with Riot and Luxury; we may as well try to Nouriſh our Bodies with Arguments and Notions, as our Minds with Eating and Drinking. We may indeed by long Cuſtom bring our Soul into ſuch a Diſeaſe, as to think this Traſh more Palatable than at firſt; but we can never make it ſo natural to her, but that ſhe muſt ſometime diſlike it, eſpecially when ſhe finds it is like to Ruin and deſtroy her. So that if we would have true ſatisfaction in this World, we ſhould endeavour to ſatisfie our *Souls*, which are truly *Us*; and that is, by a Courſe of Vertue and the Study of knowledg; but without theſe, let us do or poſſeſs what we will, we ſhall be miſerable, in the greateſt Glut of Pleaſures.

2. The Pleaſures of this World are Unſatisfying, becauſe they promiſe more Enjoyment, than they can give. I know not upon what Account it is, whether that Mens Judgments are blinded by the Subtilty of the Devil, or by the Impetuoſity of

of their own Desires; that they always fancy there is more Enjoyment in any sensual Pleasure, than they find to be. But I appeal to the Experience of all Men, if it be not so. With what impatience doth the young Heir wait for the Estate he is Intituled to? How doth he long to be freed from the Yoke of Parents and Tutors? What Pleasure does he cut out for himself in the full Possession of so large a Fortune? But when the Good-Old Parent is gone to his Fathers, and the Impatient Successor has possessed his Place, he finds his Condition altered not one jot for the better; and he perceives now at last, that he must undergo the trouble also of that Estate, all the Pleasures of which he enjoy'd before. What strange Ideas of Happiness does the eager Competitor for a Preferment raise in his Brain? What Wealth and Honour, what Pleasure and Satisfaction does he promise to himself, if he can but succeed in his Design? And when he does succeed, how flatly doth every thing Answer his Expectation, how Ordinary do those Fancied Joys appear, and how doth he find himself not at all happier than before his Competition? It is needless to give more Instances for this Truth, because all Men are convinced of it: And therefore it is matter of Wonder, that

they

they do not, with joint consent, undervalue and despise those Pleasures, which put such an apparent Cheat upon all Mankind.

3. *They are Unsatisfying as they have much Evil or Sorrow mixed with them.*

Men may be apt to think, That there is no Happiness like the *Regal Glory*, that no Joys on this side Heaven, are like those of the Glittering Diadem; but alas! they never consider, what a Pain it is to have the Cares of a whole Nation in one Breast; to have ones Patience Racked and Tentered by unwelcome Petitions, to have ones Quiet every Minute disturbed by importunate Addresses; to be forced against ones Stomach upon constant business; to be so full of Caution and Dread, of treading any step awry; to be continually thinking how to balm up differences in State, and how to reconcile contrary Factions; how to appease Enemies, and to gain Friends; in short, how to manage, and how to humor so many thousand Peevish and Discontented Spirits. *Places of Honour* are dazling things to look upon, and which all Ambitious Men desire; but then they do not consider the variableness and danger of them, That such Great Men, as they are High, they are always Tottering; that then Envy is con-

continually ready to trip up their Heels: and that their *Elevation*, will but make their *Fall* the heavier. *Riches* indeed are things which all Men are desiring, Courtiers a begging, Church-men soliciting, and Tradesmen a getting; but let a Man cast up all the Trouble he must take along with them; the Pains in purchasing them, the Care in keeping them, and the Vexation he may have in losing them; and at length he will find, that he shall not be much the happier for them. Let the dissolute *Voluptuary*, that thinks he engrosses all the Joys of the World to himself, and drinks full Draughts of unmixed Pleasures; that despises all those Melancholy Religious, and thinks there is no other satisfaction, besides his *Vive Hodie*; let him but compute how much Tiresomeness there is in a dissolute Course of Life, how much Sickness is undergone by repeated Debauches, what a sink of Diseases a Man's Body is made by a Habit of Lewdness; and then let him speak of the great Pleasures of such a Life.

Nay, as for *Wisdom* it self, unless it be the Religious one in caring for our Souls, it is as full of Torment and Vexation as any thing else. And if we reflect upon the great Toil and Fatigue there is in acquiring it, with how much Tediousness and

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Difficulty the first Elements of Learning are attained, how great a part of Life is spent in a painful learning of Letters and Words, What a few Things the greatest Sages are careable to know, And what an infinite number they are forced to be ignorant of; how much Error mixes it self in the most prudent Disquisitions, and how the wisest Mens Judgments are blinded with Passions and Prejudices; How much peevishness and ill Humour galls and frets the Minds of Learned Men in Controversie with each other, And how much Casualty and Danger attend the Counsels of the Politician: I say, for a Man seriously to reflect upon all this; he will be apt to conclude, that the *Wisdom of this World* is so far from making a Man happy, that it generally gives him a great deal more disquiet than the Ignorance and Simplicity of the plain and un-learned Countriman.

SECT.

SECT. V.

The Pleaſures of this World are to be deſpiſed, becauſe they are Cloying and Surfeiting.

THERE is no Pleaſure truly valuable, but what we may take a full Draught of, and which our Appetite will ſerve us to enjoy over and over; but the Pleaſures of this World almoſt cloy us at the firſt Taſte; and we grow more weary of them afterwards, than we were deſirous of them before. And this is,

1. *Becauſe we quickly find an end of all the ſatisfaction they can afford us.*

There is no Infinite to be found here, no inexhauſtible ſtock of Pleaſures, which can never be enjoyed over; but only ſome poor puny ones, thin-ſtuck about the deſired Object; which the greedy Appetite ſwallows immediately, and then the Pleaſure is gone. We find ſo little in them at firſt, that it is nauſeous to go over them again; they may ſerve a little to divert us once or twice, but we are ſurfeited with them afterward. We are forced to uſe a great deal of Art, you ſee, to take any tolerable

lerable Pleaſure in a delicate way of Living; we muſt chop and change our Diſhes every day, to make our Palats reliſh even thoſe ſtudied Delicacies. The Pleaſures of a new purchas'd Honour, is no more than that of a new Suit of Cloaths, 'tis gone after one days wearing. The ſatisfaction we take in a New-Built-Houſe is vaniſhed as ſoon as it is finiſhed. In ſhort, all the Pleaſures of this World, are but like Childrens Toys to us; we are a-while diſpoſed to Play with them a little; but afterwards we are fain to throw them aſide.

2. *Becauſe they generally indiſpoſe our Bodies.*

Let the Drunkard but conſider how wearifom a Vice his is, how it haraſſes his Body ten times more than the ſevereſt Labour, how it makes him drudge at his Glaſs, more than he would do at the Oar; let him think, if after his Height of Jollity, *the Morrow is not a day of Sorrow*, if the preſent Indiſpoſition he feels doth not make his Crowned Bowls more Nauſeous to him, than his Phyſicians Drugs. Let the Luſtful Man ſpeak, if his broken Conſtitution and his Stupid Soul, that hangs as looſe about him as his Joints, does not take off his Appetite from that Vice, which has ſo enervated his

his Body as well as his Mind. Nay, even our Paſtimes, which are to refreſh us after our Labour, in a ſhort time weary us themſelves; ſo that at laſt we are forced to take Sanctuary in Labour, to recreate us upon their Tireſomeneſs.

SECT. VI.

The Pleaſures of this World ought to be deſpiſed, becauſe we muſt in a very little while leave them.

IT would be an inexcuſable piece of folly, for a Man to fall in Love with the Inn he is to Lodge in but one Night, becauſe it is perhaps a pretty contrived Place, and he has all things handſomely about him. A Wiſe Man would rather conſider, That though this is a pretty Place, yet it can ſignifie but little to him, who is ſo very ſhortly to leave it; if he was always to live there, it was ſomething, but he muſt away from it the next Morning; that it is in vain to ſet his Affections upon that, which he cannot ſtay to gratifie them with. Now why ſhould we not be as Wiſe, as to our thoughts about the things of this Life? The Scripture tells us over and over, and our Reaſon convinces us, that this Life is but a Pil-

Pilgrimage and a time of ſojourning; that to be enamoured of the good things of this World is as fooliſh, as to intend a Journey, and to take up our Habitation upon the Road. Nay, the time we are to lodge at an Inn takes up ſome valuable part of the ſpace of our ſhort Life; for the youngeſt Man cannot expect to live forty thouſand times longer than the twelve Hours he is to ſtay there. But the time we have to ſtay in this World bears no proportion to the time we muſt live in the next. All the time we have to live here is not much, if we conſider it in it ſelf, threeſcore and ten years (granting we live ſo long) are not the threeſcore and tenth part of the time; which the World has already continued; Nay, farther, if we had lived the whole five thouſand years, it would have been nothing to Eternity, it would not have been ſo much as one Unite, to all the Figures in a Table of Logarithms ſet at Length; not ſo much as one Atome to the whole *Magnus Orbis*.

But without this Conſideration, the bare Thoughts of being once to part with the Pleaſures of this World, are enough to damp our Spirits, and quell our Affections towards them. Let but the Great Man conſider, That a time will come, when he ſhall

lie faint and drooping upon his laſt Bed; when all his dainty Confections and Artificial Diſhes ſhall be flat and inſipid to his decay'd Palate; when all the Jolly Mirth of a Drinking Entertainment ſhall be changed, for the Melancholy Looks of Grieving Friends, and a deſpairing Phyſician; when his Bags of Gold, and his large Poſſeſſions can no more comfort his Soul, than they can relieve his Body; when he ſhall find his Eſtate muſt be left whether he will or no, and that the impatient Heir is there ready to catch the dropping Inheritance; that he muſt ſhortly change his Coſtly Robes, for a few Vile Weeds of Flax or Flannel; that he muſt loſe his Splendid and Delightful Manſion, for a Dark and Cold Grave, where he that has Commanded the Knees of ſo many fine Supplicants, ſhall be trampled upon by the Foot of every Poor Goer-by. And when a Man ſeriouſly conſiders this, he will not be ſo greatly Enamoured of thoſe things, which he is ſo certain to part with, and it may be ſo very ſoon; which he muſt go perfectly ſtript of into the other World, and may be ſome time without enjoying them in this.

SECT.

SECT. VII.

The Pleaſures of this World ought to be deſpiſed, becauſe we are in Purſuit of far greater Pleaſures.

WE have before conſidered, how great the Happineſs of another World is, and therefore, if we have any Reaſon or Senſe, we muſt look upon all the Pleaſures of this World, as but poor and pitiful things, in reſpect of that. Whilſt we have that noble Proſpect in our Eye, we muſt overlook theſe little Gaieties, which preſent themſelves before us here; whilſt we are running for that Glorious Immortal Crown, we muſt not make a ſtop at all the ſorry Traſh that lies in the way; whilſt we are contending for ſo valuable a Prize in the other World, we muſt not aim at ſuch Trifles, as we find in this. Farewel therefore ye periſhing Riches, what are ye to that Immortal Inheritance, which is prepared for me, by my Bleſſed Saviour? Farewel ye gilded Honours of this World, what are ye, to that Subſtantial Eternal Weight of Glory, which is purchaſed for me by my Glorious Redeemer? Farewel frail and fading Beauty, what art thou to the Charms of that Angel-like Body, with

which at the laſt Day I ſhall meet my Triumphing Saviour in the Clouds? Farewel ye pleaſant Friends and entertaining Company; for what are ye, to the dear Embraces of Fellow Saints and Angels? What is your ſhort-lived Mirth and Pleaſure, to theſe Eternal Conſorts of the Heavenly Hallelujahs? Aſſure to me, my Gracious God! the Pleaſures of that Life, and let the eager Courters of them take all the Joys of this; let me be one of thoſe that ſit on thy *Right Hand* there, and diſpoſe as thou pleaſeſt the Bleſſings of thy *Left Hand* here: I ſhall not grudge to part with all, whilſt I gain thee, O Bleſſed State of Immortality! Write my Name in thy Book, O my Glorious Creator, Sanctifie me with thy Grace, O thou ever Bleſſed Spirit! and then Come, Lord Jeſus, make no long tarrying.

OF THE MISERY OF MANKIND.

Out of St. *Gregory Nazianzen*, Poem 14.

Τὶς γενόμην; τὶς δ' εἰμι; τὶ δ' ἔσσομαι οὐ μετὰ δηρὸν
Πῇ δ' φέρων στήσεις πλάσμα μέγ' Ἀθάνατε; &c.

WHat was I once? what now? what shall I be?
Or how, Great God, wilt Thou dispose of me?
For let me turn my Eyes on any side,
I find but slender Motives unto Pride:
And if this Life were all my Happiness,
The vilest Brute would more of Joy possess.

From the Dams Womb the Jocund *Calf* does leap,
And to the flowing Dugg with Joy does skip:
Three Years in Ease he lives, and then does know
No Grief beyond the drawing of the Plough.
The nimble *Colt* his Legs new folded tries,
And with his Mother round the Meadow flies.
The *Boar*, the *Bear*, the *Lion*, and the *Hind*,
For Swiftness do out-strip the Fleetest Wind;
With Manes erect they unknown Courage feel,
And boldly rush upon the Hunter's Steel.

The *Birds* ſtrait fledg'd with Wings, dare mount on high.
And tread the Spaces of the Liquid Sky.
The untaught *Bee* her ſelf a Palace builds,
And the firſt Spring her Cell with Honey fills.
All theſe do Feaſt upon the Native Field,
Whilſt ſimple Nature does abundance yield.
No Seas they Traverſe, and no Fields they Plough,
They feel no Labour, and no care they know.
The ſturdy *Lion* kills throughout the Plain,
But ſcorns to Dine two Days upon his Slain:
Each other Day's enough for his Repaſt,
One Draught of Water for two Nights will laſt.
Theſe live a Life ſo wholly void of Care,
That Woods and Dens their only Houſes are.
They live in Health and Vigour all their Days,
No Fear of Death their Happineſs allays;
No Mourning Song is Sung when they are dead,
No nigh Relation weeping ſhaves his Head.
Down to the Shades they do undaunted go,
Nor fear a worſe Eſtate than this they know.

But for our Race of *Men*, no Brutes can be
Such ſad and miſerable Things as we.
Spumigenous Kind! brought forth with cruel *Pain*,
Bred up with *Labour*, oftentimes in vain.
Me firſt in Arms a tender Mother bore,
Next, like the Brutes, I crept along on Four.
Next that I ſtood erect, and by degrees,
Ventur'd to walk with weak and trembling Knees.
Then I Liſp'd Words hardly to be diſcern'd,
Which to Pronounce at School with Grief I learn'd.
Twenty Years old from Guardianſhip ſet free,
A thouſand Brangles did entangle me:
A thouſand Harms were by my Folly brought,
And more were by the Devils Malice wrought.
Faign would I free my ſelf, but ſtill I find,
I Swim in vain againſt the Waves and Wind.

Ah miſerable Life! were I to poiſe
In a juſt Scale, thy Sorrows with thy Joys;
The Scale of Grief down to the Ground would bear,
And t'other lightly mount the yielding Air.

One

One would be fill'd with Dangers of the Sea,
With Labour, and the Cares of Husbandry,
Wars, Tumults, Taxes, Law-Suits, Uſury.
Sickneſs, hard Study, Bribery, Faithleſs Friends,
Which cauſe the *Sorrow* which this Life attends.

See what the *Joys* of Life will counterpoiſe,
Feaſts, Jeſting, Singing, Dancing, Muſick, Noiſe,
And the Night Roarings of the Jolly Boys;
Wives Fortunes, and the Sweets of *Hymen*'s Bed,
And a new Wife again, when th' old ones dead.

Beauty it ſelf the Lovers darling Theme,
Is all but Fancy, and deluding Dream.
There's little Joy in *Children* to be had,
There's Care in good ones, and there's Plague in bad.
Riches are things which never fixed ſtand,
But fly like Tenniſe-Balls from hand to hand.
How lamentable this! eſpecially
When the beſt Men the moſt unhappy be.

Now for our *Grand Sirs Acts*, one cannot tell
Whether to Laugh at them or to bewail:
Or which Philoſopher moſt Reaſon had
For what he did, the Laughing or the ſad.
What wretched Fools the *Greeks* and *Trojans* were,
To ſpend ſo many Lives to gain a Whore?
Two *Potent Nations* did a War commence,
When a Boars Head was all the difference.
Ajax, whoſe Conqueſts dy'd the Phrygian Strand,
Falls in a frantick Fit by his own Hand,
And *Agamemnon*, who led up the Fry,
Does meanly by his Wives Debaucher die.
The Famous *Hercules*, *Jove*'s Potent Son,
By poiſon'd Doublet has his Buſineſs done.
The *Cyri*, and the *Creſi* ſtoop'd to Fate,
As well as all our *Emperors* of late.
Great *Alexander* Conquer'd all the World,
And out of it by one Debauch was hurl'd.
Death equals all; poor *Irus* there as high,
As the Renown'd *Tantalides* does lie.
And mighty *Conſtantine* has but a Grave,
In the ſame low, cold Earth, with my poor Slave.

These are but this Lifes Griefs, but who can tell
What Pains attend the Damned Souls in Hell?
A dreadful Flame, Eternal Darkneſs there,
And that ſad ever-gnawing Worm Deſpair.
'Twere happier Sinner ne'er t'have drawn thy Breath,
Or with the Brutes t'have periſhed in Death,
Than after Suffering ſo much Trouble here,
To undergo a greater Torment there.

What mighty Wiſdom could great *Adam* boaſt,
That for an Apple all his Glory loſt?
Or what could *Solomon* pretend to more,
That Royal Slave of any Foreign Whore?
Judas, who had to th' Apoſtleſhip pretence,
(He one would think ſhould have more Grace or Senſe)
Betray'd the Lord of Life for Thirty Pence.

Oh! free me then, ſweet Saviour, from theſe Harms,
And let my reſtleſs Soul flie to thy Arms.
That Heavenly Bliſs which there I'm ſure to find,
Is all the Stay and Comfort of my Mind.
For this World's Goods are empty nauſeous Joys,
Which with the vileſt Scorn I do deſpiſe.
I do my deareſt *Nazianzum* flee,
The Honours of the great *Byzantian* See,
And thoſe of *Quitting it*, my Lord! for Thee.
Friends and Relations, Good and Bad I leave,
The down-right Honeſt, and the maſked Knave;
The kind Good-natur'd, and thoſe envious Men,
That kill themſelves by their own reſtleſs Spleen.

Let others then enjoy this World for me,
I will upon the firſt Advantage flee;
O Life long only in thy Miſery!
How long ſhall I ſtick in this noiſom Mud,
Where always Torment does ſucceed a Good?
To Eat and Drink is all our Pleaſure here,
And to throw out what Nature cannot bear.
Firſt *Spring*, and then comes *Summer* in the Train,
Next *Autums* Fruits, and *Winters* Cold and Rain;
And then we dully live them o'er again.
W'have Day and Night, Earth, Sea and Sky to view,
And theſe a thouſand times; but nothing new.

To me another World my God ſecure,
For which I here ſo many Griefs endure.

Oh!

Oh! had I in my Mother's Bowels dy'd,
And never in the Midwifes Hands had cry'd.
For what is Life? 'Tis a continual Death;
We die even before we draw our Breath.
At firſt we lye interr'd within the Womb,
And from our Birth we haſten to our Tomb:
Then we expect another Funeral,
When the laſt Flames diſſolve this Spacious *All.*
Life, like a River, never ſtands at ſtay,
But ſwiftly comes, and ſwiftly glides away.
'Tis but a little roving Duſt that flies
About, and nothing but diſturbs my Eyes,
And does obſcure the Light, which does from Chriſt ariſe.
I grope about the Walls, and here and there,
Hunt out the darkſom Paths with penſive care;
Whileſt loſing of my way to Heaven's my greateſt fear.
Let me be bold one mighty Truth to ſay,
That Man is nought but God Almighty's Play:
With Vizors on, to act a Part w'are ſent;
Not what we *are*, but what we *repreſent*;
And when the Vizor is drawn off, we ſee
W'are nothing like what then we ſeem'd to be.
Such is the Life of thoſe, who only prize
Theſe Phantaſms of Life, theſe dreamy Joys.
But as for me, my deareſt Chriſt will give
Another Life, when here I ceaſe to live.
Each part of me a different Courſe will ſteer,
My *Body* to its Mother Earth ſhall bear;
My Soul, the Breath of God, ſhall upward fly,
And ſhare its long'd for Immortality.
So the dull *Waters* heavily roll down,
Into the loweſt Caverns of the Ground;
Whilſt the briſk *Flames* do nimbly mount on high,
And gain them peaceful Manſions in the Sky.
What noble Creatures ſhall we then appear?
Oh! what an Angel ſhall a Man be there?
When, Serpent-like, he ſhall have chang'd his ſkin,
For a new Body free from Death and Sin;
So Glorious all without, and Holy all within!
Dance, O ye Prieſts, for Joy; for I am dead.
You need not now be of my Power afraid.
Rejoyce ye Factions of my Dioceſe,
Sure I can now no longer you diſpleaſe.

Your

Your *Malice* makes you ſubject to God's frown,
My *Sufferings* make me ſhare my Maſter's Crown.
And when I once am ſeated in the Skies,
I'll offer up a Heavenly Sacrifice.
There I ſhall your unenvy'd Biſhop go,
And for your *Hate*, put up my *Prayers* for you.

On the Vanity of Pleaſure.

Boet. Lib. 3. Metr. 7.

Habet omnis hoc Voluptas,
Stimulis agit furentes;
Apiumq; par volantum,
Ubi grata mella fudit,
Fugit, & magis tenaci
Ferit vita corda morſu.

Pleaſure has always this Event.
When the *Joys* gone, then to *Torments*;
And, like the Bee, ſhe gives a Taſt
Of *Sweet*, which does a *Moment* laſt;
Then flies away ſwift as the Wind,
And leaves a *laſting Sting* behind.

Jesus Mortificans.

The Mortifications of the Holy Jesus.

I.

AH Blessed Jesu! How couldst Thou,
To whom the Winged Seraphs bow,
Leave thy Empyrean Crown,
And humbly here on Earth come down?
That Thou shouldst leave thy Father's Glory there.
To Save us wretched Sinners here!

II.

HE the great Eternal Thought,
That into Form the Chaos brought;
That made all Glories which we see,
That might have forc'd Great *Cæsar*'s Knee,
In a vile Stable chose first to appear,
To Save us wretched Sinners here.

III.

Thou that couldst say the Heavens are mine,
Nought on Earth Thou wouldst have Thine:
Thou didst to all thy Riches lend,
And on thy Creatures didst depend:
Hunger and Cold Thou patiently didst bear,
To Save us wretched Sinners here.

Thou,

IV.

Thou, the Miracle of Love!
Envy's greateſt Mark didſt prove.
Thy Goodneſs which did ſhine ſo bright,
Was once Blaſphem'd all black with ſpight.
Thy Foes Thou didſt requite, but with thy Prayer,
To Save us wretched Sinners here.

V.

Thou the Lord of Life to Death
Didſt reſign thy Heavenly Breath.
He that to All a Being gave,
Goes humbly down unto the Grave.
The Son of God our Mortal Fate does ſhare,
To Save us wretched Sinners here!

VI.

Thy Breaſt, which never harbour'd Sin,
Has Wounds without, and Grief within.
Thy Hands are Nail'd unto the Croſs,
That ne'er were lift up but to Bleſs.
Thou didſt our Sins a greater Torment bear,
To Save us wretched Sinners here.

VII.

What ſhall I back, my Jeſu! give?
Oh! teach me but like Thee to live:
After thy Foot-ſteps let me tread,
And by thy Precepts be I lead.
That's the Return Thou doſt, my God, require
From a poor wretched Sinner here.

A DIALOGUE ON THE Contempt of the World.

Between the

TEMPTER and SOUL.

Tempter. COme Noble Soul enjoy the Day,
And drive diſtracting Cares away:
For Pleaſures Heav'n did Thee deſign,
Then Crown with Roſes and with Wine.

Soul. To Heav'nly Bliſs the Heav'nly King
Deſigns Immortal Souls to bring;
Such Frothy Joys thou doſt prepare,
Thou Fooliſh Monarch of the Air!

Temp. See how the generous Juice inſpires,
Noble Thoughts, and ſoft Deſires;
See Wit, like it, ſparkling and bright,
That ſteals away the nimble Night.

Soul.

Soul. No rather, *Tempter*, let me find
The Comforts of a Peaceful Mind;
Such Joys as Raviſht Saints do feel,
As they Devout at Altar kneel.

Tempt. Oh! Taſt the Joys of tender Love,
The ſoftneſs of the Paphian Dove.
See how Tranſported Lovers lie,
And in *Elyſium* ſeem to die.

Soul. No feel the Joys from him above;
Who's God of Peace, as well as Love:
Unmingled Bliſs and conſtant Charms,
Flow only, Jeſu, from thy Arms.

Tempt. The Miſers Pleaſure next Adore,
The Beauties of the ſhining Ore:
How Pleaſant is it to behold
Large Farms and ponderous Bags of Gold!

Soul. I joy with th' Eye of Faith to ſee
The Riches of Eternity:
Theſe always ſhall remain the ſame,
Whilſt thoſe ſhall periſh in the Flame.

Tempt. Go thou in Honours Chariot Ride,
And Triumph in the Glorious Pride;
Fames Trumpet ſpeak thy Praiſe aloud,
Thou Walking through the bowing Crowd.

Soul. Thou know'ſt, falſe Fiend, the greateſt Fame
Vertue and Religion claim,
And what the Nobleſt Honour brings,
Is for to ſerve the King of Kings.

Tempt. Then toucht with ſome Celeſtial Flame,
Seek out at leaſt a future Fame:
Mens Tongues ſhall thee a Being give,
And make thee in the Grave to live.

Soul.

Soul. I hope in Heaven Eternally
To live, when thou ſhalt wiſh to die.
When an Immortal ſtarry Crown,
My joyful Temples ſhall ſurround:
When a new Body all Divine
Shall the *Phœbean* Lamp out-ſhine:
When I ſhall ſee, i'th' Triune Glaſs,
Whate'er *ſhall be*, or *is*, or *was*:
When I ſhall feel my Exulting Soul,
In Oceans of freſh Pleaſure roll:
When Death and Time ſhall be no more,
But new Joys ſtill augment the ſtore,
And an Eternal *Next* ſhall always be before.

FINIS.